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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

JACKSON, MISS., May 23, 1929

NEW SERIES
VOLUME XXXI. No. 21

EVANGELISTIC CONFERENCE CLINTON, MISSISSIPPI, JUNE 3-5, 1929

Monday

8:00 P. M.—Dr. B. L. Davis, New Orleans, Louisiana.

Tuesday

9:00-9:45 A. M.—The Place of Prayer in Evangelism—Dr. M. O. Patterson, Clinton.

9:45-10:30 A. M.—Securing the Cooperation of the Churches in Evangelism—Dr. T. W. Young, Corinth.

11:00-12:00 A. M.—Dr. B. L. Davis, New Orleans, Louisiana.

Noon.

Round Table Discussion for the afternoon

8:00 P. M.—Personal Evangelism—Dr. S. F. Lowe, Meridian.

8:45-9:30 P. M.—Dr. B. L. Davis, New Orleans, Louisiana.

Wednesday

9:00-9:45 A. M.—Rural Evangelism—Dr. A. A. Kitchens, Beach.

9:45-10:30 A. M.—The Content of the Evangelistic Message—Dr. H. R. Holcomb, Tupelo.

11:00 A. M.—Dr. B. L. Davis, New Orleans, Louisiana.

Noon.

Round Table Discussion for the afternoon

8:00 P. M.—Obtaining Permanent Results in Evangelism—Dr. C. S. Hendresno, Greenville.

8:45 P. M.—Dr. B. L. Davis, New Orleans, Louisiana.

According to the latest reports from Russia the officials announce they will not hereafter persecute religionists, but will seek to destroy religion in other ways.

E. Stanley Jones of India says he found Wall Street bankers and college students equally interested in Missions. What appeals to them and all of us is genuineness.

Dr. A. F. O'Kelly baptized twenty into Denmark Church, South Carolina, recently as a result of a meeting in which he preached. Others are expected. Twelve joined by letter.

Mexican officials and Roman Catholic officials are trying to settle their troubles by conference. The Mexican president says also that legislation will be introduced looking ultimately to prohibition in Mexico.

Rev. J. W. Hickerson, who has been many years in the evangelistic work throughout the South, has accepted the call of First Church, Weatherford, Texas. His church gives him the privilege of holding some meetings.

The dispute between Chile and Peru over the Tacna-Arica area seems to have been settled by dividing the land in dispute between the claimants, much in the way suggested by Mr. Hoover on his South American tour.

Bristol College in England, the oldest Baptist school in the world, recently celebrated its two hundred and fiftieth anniversary. Brown University was founded by one of its alumni. One hundred missionaries have gone out from its halls.

Dr. A. B. Hill resigns as president of Ouachita College in Arkansas, effective July 1.

There are said to be 250,000 Christians in Burma, of whom 160,000 are Baptists.

We are sorry to learn that the mother of Brother Zeno Wall is very ill in North Carolina.

The Annual Meeting of the Home Mission Board will be held at Henry Grady Hotel, Atlanta, May 29.

And now they say that a speedy and liberal use of soap will often prevent infection from poison ivy.

A Correction: Camden Church, Madison County, should have received credit for \$74.13 instead of \$30.50 in the recent figures published in The Baptist Record.

His friends were delighted and much surprised to see Dr. W. D. Powell in attendance on the Southern Baptist Convention so soon after a serious operation.

Mr. L. V. Martin becomes pastor's assistant in First Church, Greenville, to Dr. C. S. Henderson. He will be educational director and have charge of the music.

The Pope and Mussolini seem to be having a war of words over the interpretation of the Concordat recently agreed upon between them. The pope claims the right to control education. Mussolini talks the loudest, but we have an idea that the pope will come out a winner.

The Religious Herald is reported as saving the life of an old lady 85 years old. The house in which she lived as an invalid was blown away, except the room in which she lay. The wind blew copies of the Herald all over her bed before the plastering fell. She was thus protected and her life spared. She is Mrs. Botts of Woodville.

Dr. Pitt of the Religious Herald objects to the new financial plan on the ground that it gives authority to the Executive Committee to fix the amount going to the various institutions and boards. If Dr. Pitt had heard the discussion at the Convention he would, of course, not have made this mistake. The Executive Committee will have no authority to fix anything, but simply to recommend to the Convention as it has done heretofore. The difference is that the Committee now recommends a lump sum for each agency and not a percentage as before.

Beginning with the evening of June 3rd at Clinton, Mississippi, an Evangelistic Conference will be held and continued through the 5th. A copy of the program appears in this week's issue of The Baptist Record.

It would be very helpful to the pastors should their churches send them to this conference for a three days study in Evangelism. The churches can easily afford the expenses and the benefits to be derived will be manifold. Churches should defray the necessary expenses of the pastor while attending this conference as every service will be given to Evangelism with some of the most successful pastors leading in the discussions.

—R. B. Gunter, Cor. Sec'y.

Decapitation ceases to be the legal method of executing criminals in China.

Thirty young ladies were graduated from Hillman College this year and if you have seen their pictures you are not surprised that President M. P. L. Berry is proud of his "chillun".

The following graduated this week from Mississippi College "with distinction": Evon Atha Ford, Clytee Holmes, James Edward Hulett, Jr., Crawford Reid McLellan and Emmie Sue Reynolds.

The Kyzar Medal for best Freshman English in Mississippi College went to James Wallace Parnell. The Brough Medal for highest Scholarship in the College went to Hartsell McClanahan. The Dampeer prize of \$50.00 went to Chester Swor as the most promising ministerial student.

The medals for excellence in speaking at Commencement of Mississippi College this year, went to the following young men: The Farr Medal for Freshman Orator, to James A. Carpenter; the Wallace Medal for Sophomore Orator, to Robert Slay; the Trotter Medal for Junior Orator, to Ralph Hester; the Senior Medal for Extemporaneous Debate, to George Ritchey and Hartsell McClanahan.

Dr. B. H. Lovelace of Clinton assisted Pastor Eavenson in an eight days meeting at Cleveland in which fifteen were added to the church. It goes without saying that these people had the pure word preached to them and they were evidently responsive and cooperant. The church here has a great opportunity because of the Delta State Teachers College located in their midst with a growing student body.

Dr. John W. Ham of Atlanta, Ga., has just closed a great meeting in the Highland Park Baptist Church, Chattanooga, as of May 8th, last. Dr. J. B. Phillips, pastor, in writing, praises Dr. Ham as a great preacher, a sane evangelist, and a man with an appeal in his message that is powerful. There were seventy additions to the church during the meeting and the pastor says that his people have been greatly quickened. Dr. Phillips says that the evangelist completely captivated the hearts of the people of Highland Park.

Sunday the editor had the pleasure of supplying for Dr. L. T. Hastings at First Church, Monroe, La. By request he spoke to the people on the Baptist Bible Institute, and the people showed they were deeply interested in this school of the prophets. This was our first opportunity to visit Monroe and we were glad to find there some old friends and quite a group of Mississippians. The city is growing and prospering wonderfully and the ministry of Pastor Hastings is keeping pace with the growth. He is a strong gospel preacher. He is ably assisted by Rev. C. B. Hall, one of the graduates from the Bible Institute, with whose family we had the pleasure of taking dinner. We drove out in the afternoon to the Baptist Orphans' Home and met Superintendent Weaver. They have a great plant here and 200 children. The spirit of these Louisiana folks is great. Also we drove over into West Monroe and were amazed to find in this city of 5,000 people one of the best church equipments we have seen anywhere.

GO FORWARD

By J. A. Lee

Dear Record—In Ex. 14-15. We have a very significant passage and one in which there is a command given to a perplexed people and under very trying circumstances.

The Lord had heard the cry of his people in Egypt and sent them a deliverer, or leader and when this scripture was given they were on their way to the promised land and their future home.

When this command was given, the children of Israel were very peculiarly situated. The Red Sea was in front of them, the mountains were on either side and the Egyptians were in the rear. As we would put it in this day and time, they were bottled up and with no way of escape.

In this situation Moses cried unto the Lord for help, and the Lord said unto him: "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." At first reading one would conclude the Lord had given the children of Israel an impossible task, but not so, for the Lord never commands his people to do a thing they cannot do and from what followed we see this is true in this case. To do this, however, there were some things necessary: First—they must have unbounded faith in God, no doubt, however, this looked to Moses and the children of Israel, like trying to do the impossible, as the Red Sea was before them, the mountains on either side of them and a very determined, and relentless people in their rear. What could they do? The Lord said go forward, and with a faith to try what looked to Moses, like the impossible, he led the way and the Israelites followed to a man. In the second place: they must have a right appreciation of value. Israel wanted to go back to the flesh-pots of Egypt and this they did in the face of some very striking facts that God would provide when necessary. Ex. He had given them manna, for bread, quail for meat, when they complained, gave them water in a very miraculous way and many other things equally as convincing, yet they seemed to have lost sight of all and did not value the Lord's leadership and providence.

In the third place to go forward under such circumstances, one must have the proper respect for authority—God said, go forward and if they had had the proper regard for the authority of God, the going would have been easy. The normal condition of one of God's children is this: Speak Lord and I will hear, command and I will go.

A fourth thing in going forward under such circumstances is, a true recognition of ownership and we may settle this question by turning to, and reading 1 Cor. 6-20.—ye are not your own, for ye are bought with a price". We are also commanded to glorify God in our bodies and in our souls which are also his and the price he paid was the blood of Christ his own son. To see and believe this scripture will settle many questions for us that will not be settled otherwise.

Now in conclusion we will try to make an application of some of the things we find in the above incident.

As Israel was beset on every side by seemingly unsurmountable barriers, so the people of God may think themselves to be in the like situation now. The sea of worldliness is just ahead of us, and it is almost impossible to appeal to the youth of this day except through the avenue of entertainment. The mountains of indifference are on every side of us, and this applies only to the children of God. And an unrelenting, and pressing debt is trying hard to push us into the sea; and my word for it, or as I see it now, the Lord never will allow us to get out of debt so long as we continue to borrow money and pay interest on it out of the Lord's treasury. Under these conditions God's people, like the children of Israel are crying unto the Lord for help, and all the time trying to get out by, borrowing money, and have paid agencies to collect and distribute same, by

putting on extra campaigns, apart from the regular budget, by many organizations and committees, too numerous to mention, and the Lord is saying to his people—Wherefore cry ye unto me, command the people to go forward. Right here you will please allow me to say: I am thoroughly convinced of this one fact, that if we will close our eyes to so much human agencies and organizations, and get our faces close to the ground in a spirit of humility, with our ears open to what the Lord is saying to us I think we will hear him say as he said to Moses; "Fear not, stand still and see the salvation of the Lord, which he will show you today." Ex. 14-13.

Now to do this, we must have faith in God as a wise leader and He will reward us for taking him at his word and looking to him for divine leadership and deliverance. We must, in the second place have a high regard for the authority of the one who says go forward.

Israel had seemingly forgotten the providences of God and was longing for the fleshpots of Egypt. How like the people of God at this time, how soon we forget the gracious dealing of the Lord, in answering our prayers and giving us more than we deserve—yes how soon we forget.

Just a little while back, the world was wrapped in bloody war and men were being sacrificed in foreign fields and lands; and we all remember how our leader called for a day of prayer and God's people cried unto him and he turned the tide and gave us victory and how we shouted and gave thanks for a few days—but now what? We are running wild again and making more things for the destruction of human life than ever before. There are thousand of dollars today being put into the making of deadly weapons to where there is one dollar put into means of saving human life. The very land, seas and air are working alive with weapons of war and I do not believe God will bless and deliver a nation that will pursue such a course as this. When these things come to an end then the world will be ready to hear the Lord command—to go forward.

Likewise when the people of God come to recognize Him in faith, and in leadership from the standpoint of ownership and having the right to command, then and not until then will the people of God be willing to go forward and conquer.

My brethren, the sea of worldliness, that is before us will never be crossed till we consecrate ourselves more fully to the Lord, and neither will the mountains of indifference of the people of God be moved till we come to recognize that we are not our own but are bought with a price and must glorify God both in body and in mind, and that very heavy and uncalled-for debt that seems destined to shove us into the sea, will never be settled till we come to know that one-tenth of all we produce belongs to the Lord and we have no right on the living earth to use it for ourselves. We must return to the simple ways of doing the Lord's work and cut our many of the multitude of human-made plans of getting money to finance the Lord's kingdom.

I feel sure we have come upon a time like unto that of Israel when Moses said, "Fear not, stand still and see the salvation of the Lord." But you say to stand still means to go backward; not necessarily so for we have been going forward in a very decided way for the past few years and where are we just now, will some one please tell me? By going forward under the methods we have been using has gotten us so far behind it will take us years to ever, if ever, get on good speaking terms with our Lord again. I know we are afraid of the criticism that might be offered somewhat like this; Yes they are crawfish—so we may be but you must remember the crawfish goes backward but he ever keeps his eyes and weapons of defense before him and is ready for business and thus in going backwards he is going forward in a very business like way.

You say we just cannot afford to retrench, and in doing so we will lose what we have already

gained. Now I ask earnestly and in the fear of the Lord; can we afford to go on as we have been for the past few years? I say no we cannot it would be far better to stop and allow the Lord to catch up with us and show us the way out.

But you say what shall we do in this distressing time?

I would make the following suggestion; let us pray. I fully believe if the people of God would just stop everything for one week and call upon the Lord in faith, having no set program, no designated committees made up of a few prominent brethren, who shall tell us how to pray and what to pray for, going into the whys and wherefores of prayer—just a prayermeeting like the one on the day of Pentecost—then wait for the answer of the Lord.

Yes let us return unto the Lord and he will return unto us and show the way out. May the Lord bless us during the new year and may we honor him as never before.

A REFORMER BEFORE THE REFORMATION
John Huss

Ernest O. Sellers

From the time of the earliest missionary endeavors in Bohemia, (Czechoslovakia) that land has been marked by much independence of religious thinking with accompanying action. Especially was this true following the days of Constantine when prelates began to enjoy the rich prerogatives of their offices due to the government favors extended. The Common people of the land failed to reconcile such luxury and power with the former poverty and persecution of the representatives of Christ.

Preceding the days of Huss there had been many in Bohemia who were outspoken against ecclesiastical errors, hypocrisy and luxury. There was also abroad in that land a wide spread reading of the writings of Wycliff, and that too in spite of the ban placed upon them by the Catholic churchmen.

Little is accurately known concerning the birth and early youth of Huss. The date of his birth is disputed, both 1369 and 1373 being claimed. His real name is not known and the name he bears in history is an abbreviation of the name of the town where he was born.

Schooling seems to have made a great appeal to him and early he became a marked youth by the monks and other leaders in scholastic life. This even though he was fond of sports and many of the pleasures of youth. He became one of the leading lights of his classes and was encouraged to make rapid advancement. Though born in obscurity and subjected to the severest scrutiny by historians, church dignitaries and other critics, still there has never been the slightest successful assault made upon his character. Though he "Was meanly born he had no mean spirit".

In his early manhood he became the Father Confessor to the Queen, a professor at the University of Prague and the preacher of Bethlehem Chapel of that same city where large crowds attended upon his ministry.

At this period of his life Huss was exercising a very wide influence. He was preacher to the Synod and greatly advanced church singing, then much depressed owing to the Catholic policy of placing it only in the hands of the priests. Huss organized groups who gathered for "quiet song and prayer that should be pleasing both to the learned and to the simple". This was carried on in the native tongue. His followers in 1501 gave us what is probably our first Protestant Hymnal.

About this time there began to arise those matters which gradually led to the great controversies of his life and of his final martyrdom, one of the first of which had to do with church relics.

In Wilsnack, Prussia, there had been found three wafers impregnated with what looked like blood, claimed to be the blood of Christ. These

(Continued on page 6)

Housetop and Inner Chamber

At the opening of the Louisiana Legislature there was a dispute as to what denomination should be first to lead in prayer. The Catholics won. None of them seem to have done much good.

Mississippians were pleased not only that Dr. Lawrence T. Lowrey was on the program for an address at one of the best hours of the Convention, but that he made good use of it and made a fine impression on the Convention.

A possible representation of 11,837 messengers at the Convention was announced by one of the secretaries. The actual number registered probably did not come to more than about one half of this. There had enrolled 2,678 before the opening of the Convention.

Under the direction of A. N. Alexander, Superintendent, seventy-five officers and teachers in the Greenville Sunday School took the training course under Brother J. E. Byrd, Miss Juanita Byrd and Pastor C. S. Henderson, and were given diplomas.

We had some of the same difficulty in hearing the speakers at the Convention that we had in the same auditorium four years ago. True there was installed a loud speaker machine, but a good part of the time it was out of order. Can't we have a "mike" that will work?

A resolution introduced declaring applause out of order did not get anywhere. The majority think that it is as appropriate to express approval or joy with the hands as well as with the lips. A rather singular incident was when one speaker asked a question rhetorically and some brethren answered him with a vigorous "No". The president declared this disorderly.

The daily papers report the retirement of Dr. W. T. Lowrey from the State Teachers College at Hattiesburg, as head of the Latin Department. Dr. Lowrey says that he has offers of positions in colleges in three different states, any one of which carries a better salary than he now receives. We hope we may not lose him from Mississippi.

Eleven ships of the United States Navy, recently spent two weeks in the New York Harbor and on the Hudson. Representatives of the American Tract Society took this occasion as an opportunity to distribute Christian Literature where it would be much appreciated and do a vast amount of good. Booklets and Tracts to the number of 90,000 were given to the 11,250 men of the Navy.

Dr. John A. Earl, editor of The Baptist of Chicago, died in a sanatorium in St. Paul May 6. We understand he was a native of Scotland, was several years ago president of Des Moines University, then pastor of First Church, St. Paul, and served later as editor of The Baptist. He was a man of virile intellect, versatile talents and courage in expression of his opinions.

"The Graduate" is the title of a neat and attractive gift book by Rev. S. J. Stapp, pastor of the Baptist Church, Mitchell, Ind., published by John P. Morton and Company, Louisville. The author is a gifted poet and many of the pages of this volume are illuminated with bright and sparkling verses. There are appropriate headings and spaces for everything a high school graduate might wish the record. The book sells for one dollar and can be ordered from the author or the publisher.

Dr. R. G. Lee, pastor Bellevue Church, Memphis, showed good sense and good taste in his speech welcoming the messengers of the Convention. He took the opportunity to sound a good

Baptist note which showed that he is a man of conviction and courage. There was no bombast and no vaunting bragadocio, but a straightforward honest setting forth of some of the things for which Baptists and a Baptist Convention stand. The Lord honors his ministry with gracious and great results, as he will any preacher who speaks the truth in love. All will be glad that he is appointed to preach the Convention sermon next year, and by the grace of God it will be well worth hearing and spreading abroad.

We are sorry to see in the daily papers that Des Moines University in Iowa is having more trouble. Perhaps two years ago the school was in financial difficulties and the Fundamentalists or Baptist Bible Union took it over. Dr. T. T. Shields of Toronto was made president of the Board of Trustees. Dr. H. C. Wayman, who had taught in the Louisville Seminary and was later president of William Jewell College in Missouri, was selected president of the University. Many changes were made in order to insure the school being true to the Fundamentalist idea. And now the trustees ordered the school closed and dismissed the president and several of the faculty. The students are in revolt and the courts have ordered the school to be kept open. The papers say it is a fundamental fight. Dr. Shields says it is because the president is incompetent. The Bible Union is now in session at Buffalo.

The mottoes on the walls of the Convention this year seemed different in some respects from those of previous years. There was nothing boastful, but all were expressions of dependence on God. One, for example was headed "Cause of Our Special Need", followed by the words from Jesus, "Ye have not because ye ask not; ye ask and receive not because ye ask amiss, that ye may consume it in your pleasures". Another was called "God's Condition of Help", and contained the passage from 2 Chron. 7:14, "If my people which are called by any name shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear, etc." Another was called "Our One Source of Help", and quoted from Jeremiah, "Call upon me and I will answer thee, and show thee great things and difficult which thou knowest not". Another told us that a tenth of Southern Baptists' income for two weeks would wipe out all our debts on every board.

Aberdeen: We were happy last Sunday, May 5th, when after some effort, we had a total attendance in the Sunday School of 407. We had as our goal 500, and but for bad weather conditions and sickness among our people we would no doubt have reached it. Today, May the 12th, we observed Mothers' Day with appropriate exercises and a special offering for the Orphanage. We have not asked the Treasurer what the exact amount is, but we hope it is worthy of the great and needy cause.

We are planning our meeting, which begins the first Sunday in June, with Dr. Henry Alford Porter, pastor First Baptist Church, Charlottesville, Va., to do the preaching for us. We most earnestly ask the whole brotherhood of the state and all whose eyes may fall upon these lines to pray earnestly for us, that it may please God to give us a great meeting. That indeed seasons of refreshing may come from the presence of God. Dr. Porter is too well known among the great churches and preachers of the South to need any word of commendation, to us or from us. We are sure of preaching of the most superb character and kind, and we are praying and asking the brethren to pray, that God may add His blessing and power to it and upon it, to His glory and the salvation of many souls.—J. M. Walker.

About 1000 babies have been born in the Baptist Hospital in New Orleans in the past three years. It will soon be a rival of the Red Cross as the "greatest mother in the world".

Twenty-eight young women are graduating this month from the Nurses School connected with the Baptist Hospital in New Orleans. This school, young as it is, has supplied superintendents of nurses and instructors for nurses in about a half a dozen other hospitals. Recently when a call for a volunteer nurse to go to Africa was made, there were three of the young women in the Baptist Hospital who offered to go. And there are said to be nineteen who are preparing themselves for the work of nursing in foreign fields.

The late, lamented and gifted George H. Ferris, pastor of the First Baptist Church, Philadelphia, was one day going over to New York when a Roman Catholic priest sat down by him on the train. He had no idea that he was talking to a Baptist preacher, but of course Ferris knew he was talking to a priest. Finally he asked Ferris to what church he belonged, and he said, "I am a Baptist". "Baptist," said the priest. "What do Baptists believe and what sort of folks are they? I have heard of them, but I do not know a thing in the world about them." Ferris proceeded to tell him the fundamental things that Baptists believed, and when it came to the question of "authority" the priest was greatly surprised and said, "Who is your central authority and in what part of the United States is your headquarters?" Ferris said, "We have none". "What," said he, "no man or group of men who have authority over the church?" "Absolutely none," was the reply, "though we have some who aspire to it." The priest threw up his hands in holy horror at the idea of no earthly central authority over a great religious denomination. He could scarcely believe his ears and in his dilemma he said, "Well, my friend, may God help you!" To which Dr. Ferris replied, "That is exactly what He does".

God grant that He may help Southern Baptists at the great meeting in Memphis.—Religious Herald.

Things took a singular turn in the meeting of the Promotion Comitee just before the Memphis Convention, when Dr. F. M. McConnell, editor of The Baptist Standard of Texas, moved as a substitute for a number of recommendations to the Convention the one resolution that the Promotion Committee be discontinued. This committee consisted of the Executive Committee plus the State Mission secretaries, and the editors of state papers, and the secretaries or heads of southwide institutions and boards. The motion was supported heartily by these extra members and adopted by a large majority. The members of the Executive Committee took little or no part in the discussion, while the others voted themselves out of existence. The effect of this motion was to bring the matter before the Convention as a recommendation. Afterward it came before the Convention and was heartily adopted. The reason for this action was that with two bodies trying to function in the same field, namely the Executive Committee and the Promotion Committee, they were constantly in each other's way, and it was difficult to do anything. It caused a waste of time and expense money and the committee was undertaking to do what belongs to the state organizations. The reason such a Committee was formed was probably that in the constituting of an executive committee all state secretaries and heads of southwide institutions were excluded from the membership in it. And it was a sort of sop to Cerebus. It has been an advantage to the editors, and probably to the causes, for them to attend the meetings of the Promotion Committee and familiarize themselves with what is being done in the formative processes. But maybe they know enough anyway or can find out other ways of securing and disseminating information.

Editorials

THE THINGS OF OTHERS

Paul in the second chapter of Philippians counsels the brethren to be of the same mind, to do nothing through faction or vain glory; not looking each of you to his own things, but each of you also to the things of others. And then he goes on to show them the "mind of Christ", and commend it to them. He has in mind not merely in it to them. He has in mind not merely in it to them. He has in mind not merely in it to them. The same thing may be said of his exhortation in the twelfth chapter of Romans when he tells them not to think of themselves more highly than they ought to think. This applies to their special department of work in the church or the kingdom of God. They are not to be interested merely in what they are doing personally, but to be concerned for the welfare of the whole, and of every part of the Lord's work.

One is made to think of these scriptures when he is thrown with a group of Christian workers who represent many departments and interests in the Lord's work; as for example in the great gathering of Christian workers in the Convention in Memphis. You can see shining examples of nobility and magnanimity. And you can see some that are not shining examples.

We were deeply impressed with the fine spirit shown by Dr. J. R. Sampey in the meeting of the Executive Committee when other members of the Promotion Committee were present. Dr. Sampey had just been elected as president of the Louisville Seminary, having been acting president of the Seminary since the death of Dr. Mullins. Naturally his thoughts would be taken up largely with his new duties, and his heart would be deeply concerned for the future welfare of the institution over which he is now to preside and with which he has been identified for nearly 45 years. He could have been almost excused for giving himself wholly to its concerns.

But when he saw a sister institution in peril, his heart burned within him and he rose to deliver his soul. The occasion was when the Baptist Bible Institute of New Orleans finding itself in serious financial straits, made its appeal to the Executive Committee of the Southern Baptist Convention for relief. Dr. Sampey had been silent in all the previous deliberations, but when this appeal was made he came to his feet. He said he could not sit silent in an emergency like this. An institution for the training of young men and young women for Christian service was in danger and he must unburden his heart.

He was president of another school, which had in years past been in great peril of its life. The Lord had brought deliverance through the generous gifts of friends and the sacrificial offerings of many. More recently his school had ventured on a greatly enlarged financial program and had been blessed with success. Twice within the past decade it had gone out for special offerings and had met with good response. The last time, they had asked for \$600,000, and had gotten it. Now the Louisville Seminary has an endowment of \$2,000,000.00 and buildings worth a million, though these are not yet fully paid for. God had been good to the Louisville Seminary; and now another one of our schools is calling for help and will not call in vain.

Turning to President Hamilton of the B. B. I. Dr. Sampey said, "Come to our church in Louisville; we will help you and we are all going to help you till you are out of peril". It was a thrilling moment, and every heart was deeply moved. Dr. Truett said, "There has been no nobler or truer word spoken in this meeting". It was a great hour when the president of our oldest Seminary could put his arm around the shoulder of

the president of the youngest of our institutions and pledge his help. It was the Christian and brotherly thing to do. And the Lord will always honor a man and official of this kind. Dr. Hamilton said that Dr. Sampey had already sent him personal checks for emergency use in the B. B. I. and Dr. Sampey said there would be others. It was an illuminating exposition of the scriptures, "The things of others".

WHEN I AM AFRAID

David said, "What time I am afraid, I will put my trust in thee". There are times and occasions when to be afraid is natural and inevitable. Under certain conditions the man who is not afraid is lacking in discernment. In other words, if he has good sense he will be afraid. There are seasons of danger, of peril to one's self or to a good cause, when to be afraid is a mark of intelligence. A fool will rush in where angels fear to tread.

It is not being afraid that is blameworthy, it is what you do when you are afraid that registers your character. If a man is afraid and takes to his heels he is a coward. But if he is afraid and turns to the Lord, that is a different proposition. Which way do you turn when you are afraid? A French Marshal going into battle observed that his knees were trembling. He said to them, "If you knew where I am going to take you, you would shake worse than that".

A man cannot afford to consult his fears in determining his conduct; he must consult the Lord. Often a course of conduct, or the performance of a certain duty is fraught with danger to every one of us. Nobody has to face this more than a preacher does. If he is faithful to the Lord he must at times go against the wishes of those whom he loves, or whom he serves. He would like to please the people, but he must please the Lord. His own immediate personal interests would incline him to favor the people, but his sense of right makes it necessary for him to follow his conscience and obey the Lord. A man, whether preacher or politician, who listens to his fears and yields to the desire to please people rather than God, has parted with his integrity and broken fellowship with the Lord. A cowardly preacher or politician is the most pitiable spectacle and the most worthless flunky in the world.

The fear of the Lord is the beginning of wisdom, and when it is overcome or superseded by the fear of man, or the fear of personal consequences, then we have a betrayal of all that is sacred and true. If it is possible to keep on good terms with people and remain loyal to conscience and right, well and good. But we must keep on good terms with the Lord at any cost.

It is not always easy to follow your faith in God and leave everything with him. It must be an act of will. David said, "What time I am afraid, I will put my trust in thee". We are to take our choice between being servants of God and slaves of men, slaves of fear. It will require a genuine fixing of purpose, a will to believe that it is better to be on God's side, than to have all the world on our side.

The following graduated in Mississippi College this year with "special distinction": James Sessions Butler, Jr., Ruth Lovell McCallister, Hick Hartsell McClanahan, Jr., Tully Levering McCrea, Leila Estelle Mitchell, Mary Louise Sanders and Chester Eugene Swor.

An interesting and probably unprecedented incident in the graduating exercises of Mississippi College this week was that the exercises were concluded by a marriage ceremony. President Provine announced that Mr. Dalco Obed Langston of Clinton had something to say. He was one of those graduating and came forward while Rev. W. N. Hamilton led to the front Miss Pearl Holland, whom he proceeded to unite in marriage to Mr. Langston. It seemed a complete surprise to everybody, and seemed happily to conclude an interesting service.

A PRAYER MEETING SUGGESTION

This suggestion, together with any that has been made or may be made hereafter is only applicable in case the people are given an opportunity and are called on to take part in the meeting. We believe they want to take part and that they and all concerned will be greatly helped by their being encouraged to take part. Then if the subject for the prayermeeting is announced beforehand, and the people are informed as to how they may make helpful preparation for it, the results are apt to be satisfactory.

This particular suggestion is to ask the people to find out some things about Hope, what the Bible says about the Christian's Hope. There are too many things to bring them all in, so the field must of necessity be limited. Suppose we limit it then to "What We Hope For".

Now run over in your mind what the Bible teaches that a Christian has a right to hope for. You will find these indicated, maybe a number of others:

1. Hope of Righteousness.

In Galatians 5:5 Paul says, "For we through the Spirit, by faith, wait for the hope of righteousness. Righteousness is the end and aim of all religion, certainly of all true religion. The method or way to attain it is often in controversy, always of first importance. Paul is trying to set the Galatians straight in this matter. A righteous character and righteous conduct are not attained in a moment, though right relationship to God and right standing with him are. We must wait in hope for its complete attainment. We are not to give up, never despair. If we wait and persevere in hope it will come, is coming, is sure to be attained. Doubtless the struggle is hard and the way is long. We sometimes feel faint in the fight, but we are sure to win. In patience ye shall win your souls. Notice we do this "through the Spirit", that is by the working of the Holy Spirit in us and through us; and we do this by faith, because we believe the promise of God and are relying on his purpose.

2. Then we live in hope of the Resurrection.

Paul says, "Having hope toward God which these also themselves look for, that there shall be a resurrection both of the just and the unjust". And Paul clearly teaches that the Resurrection is of the very essence of the Christian religion when he says, "Touching the hope and resurrection of the dead I am called in question", Acts 23:6. If there is no resurrection then Christians are the worst fooled people in the world, the most to be pitied, for they have sold out everything else for this hope. If there is a resurrection, then Christians are the happiest people on earth, for their faith is founded on this fact and their hopes will be fully consummated.

3. We also live in Hope of Christ's Return.

There are two reasons why we hope for Christ's return. One is the blessing that comes to us from the visible presence of one whom we love and worship. The other reason is the blessing of righteousness which his coming will bring to a straying and suffering world. In Titus 2:13 Paul speaks of our "looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ". In the previous verse he shows that this will help us to deny ungodliness and worldly lusts and live soberly and righteously and godly in this present world.

4. Hope of Eternal Life

Eternal life is a present possession. It is also an inspiring hope. We do not, cannot, have it all at once. It is an everwidening and expending hope. It is a matter of hope not merely because it has to do with the future, but because its richness and fullness are subject to enlargement by the proper use of our present means of grace. As a fact, it is certain and fixed; as to its content it is subject to enrichment and enlargement. Eternal life is both the gift of God and it is made up of what we are now putting into it. It is something

to look forward to, and something to prepare for.

5. Hope of Heaven.

In Colossians 1:5 we read, "Because of the hope which is laid up for you in the heavens, whereof ye heard before". Jesus told us about it. He has gone to prepare it. It will be a place of blessed fellowship, where the knowledge of God is unobstructed, the knowledge of his truth is clear and fellowship with the saved of all time is our heritage.

6. Hope of Glory.

Paul speaks in Colossians of "Christ in you the hope of glory". Because of the indwelling Christ now, we live in expectation of the consummation of his purpose and work of grace in us which can only be described as glory. The hope of glory is not merely the expectation of reaching a glorious place when we die, but the attainment of the farthest limit of perfection in character, the coming to the full realization of God's ideal in our creation, the attainment of God's original purpose when he said, "Let us make man in our own image". This will be when all the elements of character implanted in us at regeneration have attained their maturity and have fruited in the likeness of Christ in us. "Till we all attain unto the perfect man, the measure of the stature of the fullness of Christ". When he shall be manifested we shall be like him, for we shall see him as he is. Then shall we "demonstrate what is the will of God, the good, the well pleasing, the perfect". And he who began a good work in us will carry it on unto the day of the Lord Jesus.

Few speakers attracted more attention, rather by what he said than by his appearance, than did Dr. Lui of Shanghai College. We are so happy to announce that he will speak for us at our Assembly, at Castalian Springs, this summer.

Emphasizing the need for real sacrifice and suffering in service, Dr. Truett said: "Every Baptist preacher in Esthonia has been in jail for preaching the faith that he holds. What have you suffered for your devotion to Christ?"—Ex.

The following ministerial students were among those in the graduating class of Mississippi College in the session just closed: William Penn Davis, Leroy Ellsworth Green, Martin J. Gilbert, Charles Zelton Holland, Thomas Ferguson Lee, Eugene Chester Swor.

Somebody gives \$25.00 each year to the ten young men in Mississippi College who excel in keeping their rooms tidy in the dormitory. This year the prizes went to Messrs. W. G. Turner, Marion Perry, Emmett H. Ruble, Robert Garner, Miles Riley, Dudley White, J. S. Crittendon, Grant Winstead, Willis Brown and Virgil L. Bigham, Jr.

When Rev. Jacob Gartenhaus spoke Saturday night he said he had just come from a convention where there were 200 Christian Jews. He said the question is no longer whether the Jews will hear; they will hear if we go to them with the gospel. The only question is, Will Southern Baptists take the gospel to the Jews?—Ex.

For next year, the Chairman of the Education Commission will be Rev. G. W. Duncan, pastor of the First Baptist Church, Nevada, Missouri, formerly president of one Baptist college and formerly chairman of the board of trustees of another Baptist college. The Vice-Chairman will be Rev. H. W. O. Millington, 320 Woodward Bldg., Washington, D. C., the Executive Secretary of the Baptists of the District of Columbia. The Secretary-Treasurer was reelected, Mr. Frank Leavell, Department of Southern Baptist Student Work, Baptist Sunday School Board, Nashville, Tenn. All of these men are much beloved and trusted as leaders among Southern Baptists, and the brethren may confidently expect great achievements from the Education Commission during the next twelve months.—H. C.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

Brother Tom H. Wright, Kewanee, Mississippi

In the death of Brother Tom H. Wright, Kewanee, Mississippi, on March 30, 1929, the Baptist Denomination has lost one of its most devoted, sincere, unpretentious and helpful servants. The writer's first acquaintance with him was sometime in 1918 while raising funds with which to pay off the indebtedness on the Woman's College, Hattiesburg, and Clarke Memorial College, Newton. After about a fifteen minute's conversation in his office during which the needs of the schools were discussed, he said, "I will see how much I have in my tithing account." Then he said, "I have only about \$200.00 in my tithing account, but I will give you \$500.00."

Brother Wright was one of the most responsive Christians to the needs of the Denomination we have ever known. His influence in his community was as wholesome and as constructive as that of any citizen of our acquaintance. When renting out his land to tenants, he encouraged them to contribute one-tenth to the service of the Lord through the churches of which they were members. He put his religion into his business and his religion seemed to have been his first concern. Such an influence will continue to live and to bear fruit.

Strength and Weakness of Southern Baptists

The solidity of Southern Baptists has been demonstrated during the past few months. It has stood the acid test. Many believed that we would be torn asunder as the result of the Carnes defalcation. But we have survived this tragedy, an unprecedented blow. The majority of the states proved their faith by their works on honor day. While we have not made all of the shortage up, yet we have gone beyond the expectation of our creditors and there is a determination to make good every dollar, notwithstanding the fact that many believe we could not have been held responsible for all of the debts made by the defaulter.

A weakness of Southern Baptists lies in the fact that they can be easily committed to obligations under the stress of pathetic and emotional appeals. This was evidenced in the recent session of the Southern Baptist Convention when the Convention voted by a small majority to the taking over by the Convention of obligations resting upon the Baptist State Convention of New Mexico and pledging the Convention to pay for the Baptists of New Mexico about \$35,000.00 a year for a period of perhaps twelve years. This obligation was incurred some years ago in the purchase of property for Montezuma College, which College has been doing good work. But to pledge the Southern Baptist Convention to an obligation extending over a period of twelve years is to establish an unwise precedent as considered by many. To have promised for a period of one year might have been reasonable, but to extend over such a long period of time does not encourage our people in believing that Southern Baptists will get out of debt.

The point was made by those appealing to the Convention to assume these obligations that bonds could not be issued with a one year promise. But a little deliberate thinking would convince any one that the present creditors do not want the property and that they would not foreclose so long as the Southern Baptist Convention would promise relief for one year at a time. Furthermore, we should expect the New Mexico Baptists to increase in numbers and in strength financially and otherwise so that within a few years they could take care of their own obligations. But

when once a Convention commits itself to take care of an obligation, it is very difficult to persuade those being benefitted that they are able to take care of the obligation themselves. Furthermore, it is good for colleges and other institutions and agencies to walk by faith rather than by sight.

As a matter of fact, much of the indebtedness of the Southern Baptist Convention has been brought about by passionate appeals made by a few interested parties. More than one time have a group of men become interested in some local enterprise and become heavily involved without asking advice of conventions before incurring obligations and have then come to conventions for financial aid and to be relieved of the obligations which they have incurred without the consent and the advice of those to whom they have appealed for relief.

We know what has been said is not going to meet with the approval of those who voted for the resolution, but we know at the same time that similar action upon various occasions accounts in a large measure for the present overwhelming indebtedness which stands as a nightmare before Southern Baptists.

Financial Program for Southern Baptists

The financial program adopted by the Southern Baptist Convention in its recent session is the most sure step taken in several years. It is really a longer step than was thought possible at this time. It is perhaps not quite as long as it should have been, but there is hope of lengthening the step within a few years.

It is not good religion for emotionalism and uninformed enthusiasm to side-track good sound business principles. When this is done, there is always a reaction which is hurtful in its effect. The enthusiasts frequently lead on until they get in trouble and then come to those who weigh matters carefully. If the financial plan adopted is adhered to strictly for a period of five years, daylight will break on Southern Baptist affairs.

If the label on your paper reads May 1929 please renew as we have only two more issues in this month.

There were seven young ladies graduated from Mississippi College this year; two from Clinton, one from Kosciusko, one from Goodman, one from McAdams and two from Moorhead.

Churches whose budget subscriptions expire May 1929 will be taken from the mailing list if not renewed at an early date. If you have received notice from this office that your church subscription will expire please appoint a committee to look after the matter at once.

Brethren expecting to attend the Evangelistic Conference in Clinton June 3-5 will be entertained free at Mississippi College. They will please bring with them the necessary sheets and towels. Also send now, immediately, your names to Mr. Tom Ashley, Mississippi College, Clinton, Miss., that he may know how many to provide for.

An innovation was introduced in the graduating exercises of Mississippi College this year: The members of the class of '29 all wore the cap and gown; and the professors were similarly adorned. A touch of the medieval, an air of the academic seemed to please everybody. The girls say it saved buying clothes, and there was no question about everybody being modestly attired. The professors had distinguishing marks to indicate their degrees.

(Continued from page 2)

were seized upon by the credulous and crafty, and miracles were reported and revenues secured from these who made pilgrimages to Wilsnack. Huss recognized the abuses connected with the whole matter of relics and went to Wilsnack to investigate. He found the case to be a bold fake and properly exposed it though not without arousing considerable opposition.

He also became involved in theological controversy especially with the Archbishop. The theological disputations of that age to a modern reader seem largely to be a camouflage to cover up the political and personal strifes arising among the corrupt Catholic leaders then in control.

Huss had heard about the writings of Wycliff and to satisfy his own mind began to read them though so to do so was against the rulings of the Church. A century later Luther found the sermons of Huss at Erfurt and said, "I was seized with curiosity to know what this great heretic had taught". Huss began to preach expository sermons to large crowds, to agitate for reforms within the Church and to do a great deal of literary work. He did for the Bohemian language what Luther did a century later for that of Germany. All of this, ending with the year 1408, closes what is known as the "Academic period" of his life.

Matters within the ranks of the Catholic church at this time had reached what was probably their lowest ebb. Though outwardly prosperous and influential it had as its leaders some of the most corrupt men of its history. Two Popes strove for supremacy, one at Rome and one at Avignon. John XXIII a man that Gibbons says, "Was the most profligate of mankind" was the power behind the throne of Alexander V at Rome. He soon succeeded Alexander whom he is accused of having murdered by the use of poison. An American Catholic priest, though born in Europe, once said to me "Had I been the Father Confessor of John, I would have never granted him absolution, but would have consigned his soul to hell".

An appeal was made to the King of Bohemia to support the Roman Pontif, especially in his war against the King of Naples. More as a matter of form than anything else, the King asked the Senate of the University of Prague to confirm, as he supposed they would, his decision against the request of Rome. There was at this time a policy of allowing the faculty and students of the University to vote by "nations" one vote for each nation represented. To every one's surprise the vote, because of a majority being from without Bohemia, was opposed to the King's opinion. At once a storm arose influenced chiefly by Huss.

Yielding to protest the King changed the voting plan so that the University, which was a Bohemian institution, might govern its own affairs. This was done by allowing the Bohemians to have three votes to one for other Nations. At once Huss became very popular with some but was correspondingly unpopular with others due to the fact that several thousands of German students and professors withdrew from Prague went to Leipsic and established the University in that city. This of course, was a loss not well received by the merchants of Prague.

The Archbishop, who was an ardent follower of John XXIII and his party, by every means sought to combat Huss who was striving for purity and reform within the church. He burned a large number of heretical books and accused Huss of heresy, a charge that in that day and time was considered much worse than treason. Huss was summoned to Rome but refused to go. The Archbishop also strongly promoted the sale of indulgences for the support of the Roman pontif, a course that Huss equally opposed. Matters reached a climax in March 1411 when Huss was excommunicated and went into voluntary exile. He did not leave Bohemia and was everywhere greeted by huge audiences to whom he preached. At this time he was writing and did

more to spread the reform ideas for which he was contending than had he remained in Prague.

Conditions withing the Catholic Church called forth the summoning of the Council of Constance. This was a huge affair. There were present a pope and an Emperor, 30 Cardinals, 4 Patriarchs, 33 Archbishops, 150 Bishops, 4 Electors, 24 Princes, 78 Counts, 800 Barons, and 4000 priests, doctors of Philosophy and other prelates. The city then had 50,000 population and during the extended sessions of the council it had as many visitors. When John XXIII and his retinue came into sight of the city he called it a "Fox trap" and such it proved to be for him.

The question as to which of the two popes the Council should support resulted in the deposing of both and John had to flee for his life, only to be captured and brought back to occupy a cell with Huss. John XXIII was accused of forty-five charges, including infamy, and convicted. His punishment was a short imprisonment, a most absurd contrast to the final outcome of the trial of Huss.

Under the promise of a safe conduct Huss had consented to appear before the Council there to refute the false charges that had been brought against him. Scarcely had he reached the city before he was deprived of his liberty and cast into a vile prison there to remain throughout the four years the Council was in session. While the question of charges against John were under consideration, Huss was taken to Gottleiben and it was there that John was brought to be his fellow prisoner. Huss was subjected to every conceivable sort of ignomy, weak and sick as he was, given no consideration and even left all but to die of starvation.

Finally the Council had him brought back to Constance and the trial, which was a foregone conclusion, began. Huss was charged with teaching that no outward sign was needed for one to become a member of the Church and that membership did not depend upon any possible choice of a man, only upon the electing grace of God. He was charged with promoting the teachings of Wycliff and many garbled quotations were read from the sermons Huss had preached, giving to them false interpretations. Nor was Huss allowed to defend himself or to explain what he really had taught.

July 6, 1415 Huss was brought before the leaders of the Council assembled in the Church, stripped of his robes, publicly disgraced, his soul consigned to hell and the devil, led out and burned, "a torch that lighted the Reformation".

John Huss taught the Scriptures are the infallible form of instruction for the Christian though he accepted the doctrines, teachings and explanations of the fathers when they did not contradict the plain teachings of the Word. He accepted the Trinity, the creative work of God and taught that man, on account of sin, is blind, impotent, full of error and exceedingly poor. He united predestination with foreknowledge of God. He took what we know as the evangelical position of faith and justification. He taught that true faith works by love and that it endures until the end. He took the present day Protestant ground in the matter of the church, that one mortal and infallible man cannot govern that body nor can its members be required to give obedience to a fallible priest or pontif. He taught that to rebel against an erring pope was to be obedient to the Lord Jesus Christ. His teachings join hands in closest bonds of sympathy with John Calvin and the Pilgrim Fathers.

Just before his death he was asked to recant. He replied, "Why should I recant, not being conscious of any errors? I call God to witness I have neither taught nor preached falsely". His last words as the flames consumed him were, Lord Jesus, forgive my enemies". His ashes were scattered but his spirit has gone on triumphantly. First in his beloved Bohemia, giving rise to the great "Unitas Fratrum" movement which in turn was succeeded by our present day Moravian and

other "Brethren" bodies. After his death his spirit came out in the work of Luther and those who followed him.

Though the tongue of the preacher was silenced his message rang in the hearts of men for Huss is a part of Luther, Calvin, Zwingli, and Cranmer. By the impress of the Moravian followers of John Huss, upon the life of John Wesley he made a particularly profound contribution to the ongoing of the Kingdom of God in England and America, particularly.

Like Joan of Arc, some of the present day followers of that organization which accomplished his death are seeking to claim John Huss as one of the great sons of the church, thereby to discount his Protestant influence. This is a futile task as any honest and fair minded reader of history will testify.

—The Baptist Bible Institute,
New Orleans, Louisiana.

TWO DISTINCT DISPENSATIONS

It is not the purpose of this article to in anywise minimize the Old Testament scriptures, for it bears a sacred relationship to the New. They are parts of one vast and complete revelation. The Old Testament was temporary and preparatory for this new dispensation, but there must be recognized a distinction between the Old and New dispensations. The Old is a dispensation of law, and the New is a dispensation of grace, their lines are distinctly drawn. It is some thing like the contention of a Southerner with a Northerner. The Southerner contended that there was a Mason and Dixie Line, and could be found where the Cold light bread ends and the hot bread begins. This is somewhat the line between the two dispensations, one ends where the cold formal laws and ceremonies end, and the spiritual love and grace begins.

John the Baptist announced the beginning of the New when he declared that "The Kingdom of heaven was at hand", which was fulfilled in the coming of Christ. Christ himself declared that he "came not to put new wine in old bottles else the bottles break". He put the new wine into new bottles. He came not to destroy the old order, or its laws, but to fulfill. He is the end of the law for righteousness to every one that believeth. We are positively not under the law, but under grace, if this scripture means anything at all. Grace is greater than law, and therefore we are to emphasize the greater and not the lesser. It is not a question of Nullification, but of fulfillment. Christ said, "they are they that testify of me, but you will not come to me that you may have life". The old Testament with all its laws and ordinances point to Christ and are our schoolmaster to teach us of him, but when found in him we are under a new law, a new dispensation, and the New Testament becomes the sole and complete constitution of all of His followers. We are not following Moses, or David, or Solomon or Micah, but Christ and his inspired Apostles. The penalties and denunciations of the Old Testament cannot be applied to the followers of Christ, for as Paul says "There is now no condemnation to those who are in Christ Jesus". Those who have to resort to the Old Testament to prove any ordinance or duty are in the same boat with our Pede-Baptist friends in their vain efforts to prove sprinkling for Baptism.

This new dispensation ushered in a new order of ordinances and precepts unknown in the religious life of the Jews.

This new dispensation can be clearly distinguished by the following facts:

1st—The new imbuement of the Holy Spirit.

Christ promised He would send them another comforter who would guide them into all truth and abide with them. This was fulfilled on the day of Pentecost when the Holy Spirit came down to abide with the church. They were all filled with the Holy Spirit. He truly appeared to men

of old and inspired them to write revelation to His people, but He came in a new and official mission on the day of Pentecost.

2nd—A new organization called the Church.

The word church is not mentioned in the Old Testament. Christ said "I will build my church". The Jews had a national organization prior to this, but not a democratic organization as instituted by Christ. The Jewish commonwealth was a civil as well as religious organization. But this new organization was to be spiritual and composed only of those born into His spiritual Kingdom by faith in Christ. All of Abraham's children were members of the old, but only the children of God were to constitute members of His church. This church is His Bride to meet the Bride-Groom at His coming.

3rd—There was set up new ordinances to take the place of the old sacrifices and offerings. These new ordinances were Baptism and the Lord's Supper. One to show forth his burial and resurrection and the other his death. Nothing like these were known in the Old Testament. All the offerings of the Jews were only types of His first coming and were all fulfilled at Christ's first coming. The other two are to be observed until He comes again.

4th—New and explicit conditions of Salvation.

While they looked forward to the coming Messiah yet to obey and live was the general order, while under the new the only condition of salvation was believe and live. Ye are saved by grace through faith—not of yourselves, nor of works lest any man should boast. "Believe on the Lord Jesus Christ and Thou shalt be saved". This is the new emphasis of salvation under the dispensation of grace. The Jews were under fear of violating the Law, while the Christian is constrained by the love of Christ. Love and grace is ever the inspiration of all his acts and services.

5th—A broader vision of world conquest.

The Jews limited their activities to their own race and there was laid upon them no world duty. All of their contributions, tithes and offerings, were only to maintain their festivities and temple services. Narrow and limited were their vision. Peter had to witness a miracle to get his eyes open. Christ gave His marching orders to His Church, "Go ye into all the world and preach the gospel to every creature". The Kingdom of God was set up as a mighty militant force and we, under the new dispensation, are to go forth and conquer the world for Christ. The old was forced, narrow, cold and selfish, while the new order was broad, unselfish and voluntary, according to the grace given.

The Old Testament scriptures are indeed wonderful and valuable, for they testify of Christ. All of their laws and ceremonies point to Christ, but we go to him for life and for all the rules of faith and practice. No jot nor tittle of any of the old matters are incomplete, or worthless, but have performed their divine mission and have been completely fulfilled in the Christ. To Him, and under the inspiration of His Kingdom of love and grace, we now move and have our being, and must be inspired by greater things and mightier power than ever entered into the life of the Jewish Race. These and other fundamental principles of the dispensation of grace draws an absolute distinction between Judasim and Christianity.

—R. M. Boone,

Marks, Miss.

Dr. Jno. E. White said: "We pastors preach the cross and draw good salaries, and our only justification for it is that we die young."—Ex.

After the resignation of Dr. J. S. Rogers as mission secretary of Arkansas Baptists, to become president of Central College the board elected Dr. Otto Whittington of Little Rock as mission secretary, but he declined to serve. A committee was appointed to recommend a secretary and given two months in which to report.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

A Twelve-Month Program for Churches

1. A church without a program is like an individual without a profession, or purpose, in life. Though she undertakes many things, she seldom, if ever, accomplishes anything worth while.

A church without a program usually goes in a circle, and, as a rule, the circle gets smaller and smaller until all her activities revolve about herself and her members become indifferent to the needs of others, self-satisfied and worldly.

A church without a program is a church without a vision, and the Lord said, "Where there is no vision, my people perish".

2. A church with a program is like an individual with a profession, or purpose, in life. Though she undertakes something definite for the Lord, she is at the same time free to do anything at any time the Lord leads her to do.

A church with a program is a church with a vision, and instead of going in a circle she goes straight forward, and as she advances here vision is enlarged until it encompasses the whole world.

3. All great churches have programs. They do not have programs because they are great churches. They are great churches because they have great programs. Without great programs, they never could have become great churches.

4. Each church should, after much prayer, make her own program each year. The program for the following year should, if possible, be completed by November first.

5. Each church should follow the leadership of the Holy Spirit, and make such a program as will enable her to enlist the unenlisted, develop her members into full, complete all-round Christian characters, and evangelize the world.

6. The following program suggests something definite to be done each month in addition to anything else the Lord may lead the churches to do:

JANUARY—CHURCH EFFICIENCY MONTH

1. Study Courses in Church Administration, S. S., B. Y. P. U. and W. M. U. work during the first, second and third weeks.

2. Religious census during the fourth week.

FEBRUARY—ENLISTMENT & FOREIGN MISSION MONTH

1. Sermons and addresses on Foreign Missions.
2. Distribute literature on Foreign Missions.
3. Have special program on Foreign Missions, i.e., a pageant or playlet or some sort of program in which Foreign Missions is presented in an educational way.

4. Enlarge and perfect Church Organizations to meet the needs of prospects discovered in the religious census.

5. Go after prospects and enlist them in all departments of the church.

MARCH—INDOCTRINATION MONTH

1. Sermons and addresses on Baptist Doctrine.
2. Midweek Bible studies on Baptist Doctrine.
3. Distribute literature on Baptist Doctrine.

APRIL—DENOMINATIONAL MONTH

1. Sermons and addresses on Missions.
2. Distribute literature on Missions.
3. Have Mission Study Courses by groups.
4. Six special messages on denominational work. (1) Sunday—Foreign Missions. (2) Monday—Home and State Missions. (3) Tuesday—Christian Schools and Colleges. (4) Wednesday—Orphanages and Hospitals. (5) Thursday—Aged Ministers and Religious literature. (6) Friday—Cooperative Program.

MAY—CONSECRATION MONTH

1. Sermons and addresses on the Lordship of Jesus and the Stewardship of Believers.
2. Midweek Bible Studies on the Lordship of

Jesus and the Stewardship of Believers.

3. Distribute literature on Stewardship.

4. Stewardship Study Course.

JUNE—HOME MISSION MONTH

1. Sermons and addresses on Home Missions.
2. Special program on Home Missions.
3. Distribute literature on Home Missions.
4. Daily Vacation Bible School.

JULY—LOYALTY MONTH

1. Loyalty to Christ's church.
2. Loyalty to Christ's program.
3. Loyalty to Christ's command.
4. Loyalty to Christ as Son, Saviour, Master, Teacher, Lord and King.
5. Organize Bible Readers Bands.
6. Distribute Bibles.

AUGUST—EVANGELISTIC MONTH

1. Stress evangelism in every department of the church.
2. Organize personal workers bands.
3. Teach class in soul-winning.
4. Hold revival meeting in some neglected, out-of-the-way place. (Each church will hold her own revival meeting at the most opportune time; therefore, no time is suggested in this program for it.)

5. Distribute tracts on Evangelism.

SEPTEMBER—STATE MISSION MONTH

1. Sermons and addresses on State Missions.
2. Special program on State Missions.
3. Distribute literature on State Missions.

OCTOBER—CHURCH EFFICIENCY MONTH

Study Courses for deacons, S. S., B. Y. P. U. and W. M. U. officers and teachers.

NOVEMBER—STEWARDSHIP MONTH

1. Stewardship Study Course, first week.
2. Make budget for next year's work, second week.

3. Select canvassers, third week.

4. Train canvassers, fourth week.

DECEMBER—COOPERATIVE PROGRAM MONTH

1. Sermons and addresses on the Cooperative Program.
2. Special program on the Cooperative Program.
2. Distribute literature on the Cooperative Program.
4. Pledges for the support of the Kingdom.

The composition of the Home Board was greatly changed in its personnel in compliance with the wish of those who have served in the past year.

Albert Ames Gunn takes up his home with Rev. and Mrs. J. H. Gunn at Hattiesburg, 5-9-29. Congratulations.

Pastor J. P. Harrington reached another birthday last week; we do not know the number, and life is not measured in numerals. But it was the occasion for the gathering of a few friends, among whom the editor was glad to be numbered. His wife, who has helped to make his life happy and useful, had prepared a pleasant surprise for him in a delightful dinner. Others in the group were Pastors W. A. Hewitt and H. M. King, of Jackson, Drs. J. W. Provine, H. M. Harris and M. O. Patterson of Mississippi College, and Dr. J. B. Lawrence, who is assisting brother Harrington in a revival meeting at Parkway Church. These were friends of long standing who have enjoyed fellowship with Brother Harrington in various relations and have watched his work in various places with great interest. Each one paid a tribute to him on this milestone of his progress, and were grateful to his good wife for the privilege.

W. M. U.

NOTES ON W. M. U. CONVENTION

Committees met at the Peabody Hotel on Monday. Mississippi was represented at the Margaret Fund Board by Mrs. W. J. Davis; at the Training School Board by Mrs. J. L. Johnson, and at the Executive Board by Mrs. A. J. Aven. Miss Lackey was present at the last meeting during the afternoon session.

The First Methodist Church lobby was a busy place most of that day, as delegates and visitors crowded in to register. Before the close of the books Mississippi had her full quota of forty delegates in addition to quite a number of visitors.

Tuesday morning at 9:30 Mrs. W. J. Cox called the Convention to order. "The Kingdom is Coming" was sung, followed by reading Isaiah 54:2-5; 10; 13; 14; 17. Phil. 2:5-16.

Mrs. H. L. Harris prayed, every word of her prayer being a passage of Scripture. It was reverent and uplifting.

Immediately following the Organization the missionaries were invited to walk across the rostrum and give name and field. There were 19 of them; and they left an impress on the congregation though they said so little.

Visitors were recognized, among whom were Mrs. Cox' mother and husband.

Mrs. R. L. Sanders, Chairman of Hostess Committee, and Dr. C. G. Chappell, Pastor of the Church brought words of welcome that were so entertaining and charming and wholesome that all got joy therefrom. Dr. Chappell's story of "Uncle Jesse", his father's slave of years ago, was specially appealing.

Mrs. J. W. Watts, Missionary to Jerusalem was most apt in her response to these addresses. Mrs. Watts gave us much to think about each time she appeared before the Convention.

Following appointment of committees came the address of the President. Mrs. Cox was never better than on this occasion, not even when she spoke to the General Convention. Her message will be found on this Page when we have space.

Miss Mallory's unique report was perhaps the most helpful she has ever rendered. It related to the Plan of Work. At this time the following phases were discussed by the following named sisters: Mission Study, by Ethel Winfield. Standards of Excellence, Mary Northington. Prayer Mary Nell Lyne. White Cross, Mrs. Reynolds. Royal Service, Mrs. Redwine. Splendid suggestions were given on each phase of the Work.

Following announcements and a solo by Mrs. E. R. Bailey, Dr. Truett led us in a Season of Worship. "The little one has become a thousand". The deep spirituality that filled the hour made it a blessed occasion.

The afternoon's session was opened by singing, "Hark the Voice of Jesus Calling". It was printed in the program, as were other hymns and the Scripture lessons. A fine thought this, to be used in programs hereafter.

The beloved Miss Sallie Priest spoke definitely to each heart on "Witnessing" in the devotional. "We can witness as well in Memphis as in China". "Only one tenth of ONE per cent of the world has heard the Message. Ninety nine and nine tenths do not know of a Saviour". What an appalling truth!

Discussions on the Plan of Work were continued. Mrs. W. C. Lowndes, Baltimore, and Mrs. W. L. Rosamond, of the local Board in Birmingham, rendered reports.

The newly appointed Union Stewardship Chairman, Mrs. G. R. Martin, Va. brought a good message on this phase of the Work.

Ruby Anniversary Results were given, under the leadership of Mrs. Carter Wright, by representatives from each State. Mississippi was naturally most interested in what our own Mrs. Ned Rice had to say. She said it well; and she said well worth while things.

Mrs. Neil, Ga. presented to Mrs. Wright, from the Union representatives a ring bearing the W. M. U. pin, as a slight token of the love and appreciation they each felt for their Ruby Leader.

The Tithing Story Contest winner was introduced. You will find her splendid story in last week's Baptist Record. She is Reba Stamford, of Ky.

After announcements and a closing prayer everybody rushed to hotels to get ready for the Missionaries' Fellowship Dinner. This was held in the Peabody Hotel. It is said that 1400 plates were served the 1400 eager guests who crowded into the banquet hall. Of course our guests of honor were our Home and Foreign Missionaries. Mrs. Cox presided, and in her own inimitable way welcomed the guests. Miss Blanche White, Va., introduced the missionaries assisted by Mrs. Una Roberts Lawrence who had charge of the Home Missionaries. Every message brought was so fine, so helpful. Perhaps the hymns sung by our Indians, especially the solos by one of them attracted most attention. She was Mrs. Hancock, wife of one of our Indian Missionaries.

(To be Continued)

Mississippi delegates were seated just in front of the rostrum—the best seats in the church.

"How undernourished is this Baby of ours!" (Mrs. Watts, speaking of our mission in Jerusalem.)

"Uncle Jesse shed white tears when Father died." (Dr. Chappell.)

"With her old curved back and shining face she sent out sparks of joy." (Miss Priest's tribute to one of her Chinese workers.)

(Continued from last week)

During the summer months she was given a Sunday School teacher's place in the church. She enjoyed teaching the Word of God to the intermediate girls. She took her task seriously and never failed to pray to her Heavenly Father to make her like the Great Teacher, as she stood before her class, as was possible to do from the talent she had which proved to be five talents instead of one. The girls that looked into her face could not help but see the love and the Christ-like expression that was expressed through her eager eyes and enthusiastic being.

Allouette was still thinking about going to college and wrote for reservation in Eton's College. She did not have the means to send her until, two days before college opened, she received a letter from the college saying that she had been given a scholarship which would put her through part of the year. A woman in the church in which she had been teaching a Sunday School class saw the ambition of the little French girl and was able to secure help for her from Eton's College. She entered college as she had planned, hoping she would secure some kind of work that would help her out by the time she needed more money.

That night in a little single room she sat down to think over the situation. She was really surprised to feel herself in college when she had at one time thought it impossible to go through high school. But it was no longer a mystery when she recalled the Scripture which says: "All things work together for good to them who love God", and like a flash this thought recrossed the other: "And will all them that love Christ work to do good?" She made an audible answer: "Yes, Lord thou knowest that I love Thee and that I will serve Thee". One day while in her room the telephone rang and a voice asked Allouette if she would teach a Sunday School class in the church. She willingly answered that she would be glad to. Every Sunday she taught the little boys that were so eager to learn about Jesus. One day the pastor asked for volunteer teachers to teach in a little mission Sunday School in the edge of town. Low whisperings, as it were, came to Allouette

saying: "There are six days in which you labor mainly for yourself, canst thou not give one whole day to My work?" A tempting thought came to Allouette: "How nice it would be to lounge around and rest on Sunday afternoons! One Sunday School class each Sunday is enough to teach. Some one else can teach it". But as the Lord is ever nigh to them that trust Him she said: "All that I have is Thine: my time, my strength, my all is Thine".

Each Sunday Allouette taught two Sunday School classes. Early every Sunday morning, as seemed to the rest of the students, they would see Allouette with her Bible under her arm starting to Sunday School. Then in the afternoon she started to her little mission class, the class that perhaps she loved the most because it was made up of very poor boys and girls that were eager to hear what she had to say to them each Sunday. Allouette was just as eager to tell them. Each Sunday it seemed that she was inspired with new zeal and love.

The little French girl and her Bible were often the subject of remarks among the students. They loved to be in her company. She always had an inspiring look on her face. She had a kind word and a smile for every one she met. The girls often wondered about the secret of her personality. They came to her room which was very interesting and inspiring to most of them. Her wall-pictures were Hoffman's Head of Christ and the pictures of nature and woods which she loved so much. The girls often remarked how bright her room was. Some felt better after visiting the little French girl's "bright room", as they termed it. Some said the difference was in the peculiarities of her room arrangement. Perhaps it was. At least there was a great deal of difference between their room decorations.

Several weeks had passed and still Allouette didn't have any work to help make her expenses. She didn't frown or grumble for she knew she had committed herself wholly into the hands of the Lord.

In a few weeks an industry of weaving was established in the college, which gave the girls that wanted work a chance to earn a little money.

Allouette gladly signed up for every vacant hour she had. The first time she tried to weave it seemed an utter impossibility that she would ever learn to make some of the patterns as "Lee's Surrender" or "Martha Washington's Design". But constantly trying and never tiring as was the strong characteristic of the little French girl she learned to weave. The money she earned was a great help, but she didn't lose sight of the Great Power that gave her the ability to do the work. She gave to the Lord a tenth of all she made during the week.

Sometimes the little French girl was tempted to live like the rest of the college girls—have pretty clothes, marcel her straight black hair, be a bit selfishly extravagant. But she was always happier when she did not yield. She didn't possess any jewelry like other girls, but there was a jewel which she did possess, which was wanted by every girl and perhaps they would have exchanged all their jewelry for the one great jewel that shone through the soul of God's little steward—Allouette, the little French girl.

Cleveland: Our revival services have just closed and all unite in saying that this was one of the best and most constructive meetings that this church has ever had. Dr. B. H. Lovelace of Clinton did the preaching and Bro. Joe Canzoneri led the song service. These men make a great team. Dr. Lovelace preaches the old-time gospel with great power, emphasizing the fundamental doctrines of grace. Bro. Joe's service as a song leader and soloist is second to none. There were fifteen additions to the church, and indications are that there are others to come. We bless God that He led these brethren our way, and the prayers of this people will follow them in their work.—I. D. Eavenson.

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East Mississippi Department

By R. L. Ireland

At The Convention

The Southern Baptist Convention meeting in Memphis was large in many ways. First, it was large in attendance. Perhaps ten thousand Baptists were in attendance first and last. It is said to be the largest religious gathering in the world. The large auditorium was practically filled several times during the meeting. Baptists were there from all parts of the known world, Africa, Asia, Europe, South America, Mexico, Canada, and the isles of the seas. It was also large from the standpoint of performances. The session was shorter than usual by one day, but as much work was accomplished as usual. This was made possible by beginning early and working late; and, too, they were constantly at it while in session. Many of the usual long speeches were cut short. Long winded speeches never won a cause anyway.

When it comes to the character of work done, it is my opinion that it was constructive and, let us hope, for the very best interest of the cause of our Redeemer Lord. I fear sometimes that we are getting too much machinery mixed up with our running affairs. Machinery is necessary but the less we have and the simpler it is the better Baptists get along. Some seem to think that too much machinery is attached to the Executive Board work as arranged at the last meeting. It is rather long and drawn out in its details and puts considerable power in the hands of that body, but we will give it a year's trial and see. If it is too cumbersome and retards the progress of the kingdom work then let it be cut out next year. I am for simplicity in the running of our Convention work. More of the Spirit and less of machinery might be a help. Something has caused a slump in giving by our Baptist people, and the complicated machinery may have a bit to do with it.

As to the high points of the Convention, there were several. Per-

haps one of the highest was President Truett's address on the first day. He went to the heart of the matter and gave us the way out to victory. If victory ever comes it must come through the power and guidance of the Holy Spirit. All man-made plans and schemes fail unless the Lord is in them. The hours when the home and foreign missionaries spoke were high hours. From the battle front, where serious action is going on, they brought us messages that thrilled and inspired our souls. Victories are being won out there as great and mighty as any that were won in the days of Moses, Joshua, Elijah and David. The gospel is "the power of God unto salvation" still and these men and women told us of its victories.

Essay reading is not popular at the Convention. We preachers, and a large majority of those attending are preachers, have our libraries full of good sermon books and can read them at our leisure. People go there to get the thrill and inspiration of a sermon right out of the heart of some one who speaks right off the bat, and not to listen to carefully edited essays. A sermon right out of the heart and soul spoken with zeal from the lips of an ignorant man is worth more than a dozen essays by the most learned doctors, whether at Convention or elsewhere. Surely next year will bring relief.

Sunday I went with Rev. E. J. Hill out to his good church at Raleigh and heard a splendid sermon by Rev. B. E. Phillips, pastor at New Hebron, Miss., on "God's Search For A Man". The Raleigh church is not large in numbers but the people are enthusiastic and social. The building is to be enlarged soon. A good Presbyterian brother who died recently left in his will \$1,000.00 to this church. Bro. Hill preaches at Capleville, Tenn., one Sunday also. He will likely take up work in the northern part of the city soon in connection.

The last hour of the Convention was also a great hour. Dr. G. W. Truett brought a great message. For more than an hour the audience of thousands sat and drank in his wonderful words. He is the most popular preacher in the South today. He closed out his third and last year as President of the Convention.

The Convention will meet at New Orleans next May. Get your clothes and other credentials ready to take it in.

Notes and Comments

Dr. Williams, President of the National Baptist Convention (Negro), said: "We are neither Fundamentalists nor Modernists; we are just Baptists." That was well said.

Rev. E. S. Flynt, of Calhoun City, was still in the Memphis Baptist Hospital during the Convention, and we notice that Rev. Harvey Gray, of Lake Cormorant, Miss., was later brought there. Hope both are well ere now.

Three evils that are undermining our American civilization: Lack of discipline in home, church and else-

where; lawlessness everywhere; divorce and unchastity generally. Unless these evils are curbed our nation is doomed for the rocks.

I am informed that the organization of a Baptist Church, which was mentioned recently in these columns, near Mashulaville was not a consolidation of churches but a new organization. I got my first information from the daily papers.

Prof. Luke Wallace, who has been connected with the Yalobusha Co. A. H. S. at Oakland for a dozen years, goes next year to the superintendency of the Tallahatchie Co. A. H. S. at Charleston. We of Oakland regret to lose Bro. Wallace and his good family, but Charleston has gained some good people.

GREETINGS!

A couple of inches of space if you please for a statement to my brethren. Though it may take six!

In speaking to one of my friends at the S. B. C. I found that he had in his mind the impression that Griffith Memorial Baptist Church had used an evangelist of another denomination for a revival series, instituted and supervised by the church. I find a few others of the same opinion.

That impression is not true to facts in the case.

For two years the laymen (some leaders of the Associated Bible Class work and Young Men's Prayer Groups) had been trying to get the evangelist in question and others to Jackson for a series of services. I have been quite intimate with these workers. They compose some of the

finest in the city. A Baptist layman is at present the head of the former group.

I suggested that they do some extension work in our section of the city. This they worked at several times before it was finally worked out and the services were held in our building SOLELY and absolutely because ours was the largest auditorium of our section. The then president of the first named group was general chairman of the committee supervising the services. It was a series by laymen for laymen.

This statement is made for honest brethren who want to know the facts in the case and is not for consumption or consolation on the part of critics. My brethren have been good to me and here's: All for One and One for All in His service.

—D. A. McCall.

A TRIP TO NIAGRA AND TORONTO

I contemplate taking a trip from July 26 to July 10, which includes Toronto, Niagara, Albany, New York, Washington City, with a two day's trip on the ocean from Savannah to Baltimore. The entire cost of the trip will be \$185.00. I will be glad anyone thinking of taking such a trip will write me, box 376, Bessemer, Alabama.

—M. K. Thornton.

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Englishman. "My word! How do you know the thing is there?"—Ex.

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The Sunday School Department

SUNDAY SCHOOL LESSON

May 26, 1929

God's Law In The Heart,

Jer. 31:29-34; John 1:17

(From Points for Emphasis by H. C. Moore)

Golden Text—Thy word have I laid up in my heart, that I might not sin against thee. Psalm 119:11.

1. **Responsibility** comes with justice. (1) The proverb of justice often on the lips of the exiles was misapplied. They declared that their teeth were on edge in the sufferings of captivity because their fathers ate the sour grapes of sin and wickedness in the homeland then undisturbed by conquerors. They sought therefore to evade immediate responsibility for any wrongdoing they were inclined to perform in a strange land. However, the prophet abolishes the proverb that would allow anybody to shirk his own accountability because of heredity or environment. At the same time there was no nullification of the well known and terrible law whereby the iniquities of the fathers, physical and otherwise, are visited upon their children. (2) The law of justice therefore stands out clearly and applies inexorably to every one. The man who eats the sour grapes of sin must expect his own teeth to be on edge, whatever may be the consequences to those around him or after him. If death is due for a certain iniquity it is the guilty man who must suffer the penalty. Under the law of justice no sinner can escape individual responsibility. But thank God there is relief as we shall see.

2. **Restoration** comes through knowledge. (1) The new covenant was promised. It will be made with Israel and Judah notwithstanding their many sins. The certainty of it rests upon the word of God. (2) The new covenant is compared with the old. Yet under the old God took the oppressed Hebrews out of Egyptian shackles and led them through the wilderness and settled them in the land flowing with milk and honey. Though they broke the covenant again and again, yet Jehovah was as tender and faithful as a devoted husband. Still with many the tie was external and the obligation was assumed to be binding more upon the race than the individual. (3) The new covenant was designed to be specific and spiritual rather than national and ceremonial. God's law is to be put in the inward nature of each person so that he will have it written in his heart where it will be regnant in his life. Only on such a basis can that partnership be formed wherein God will be their God and they can be his people. (4) The new covenant must be made known. It culminates in the knowledge of Jehovah which means knowing him directly and then obtaining his knowledge. And when everybody from the least to the greatest

knows God as Saviour and Lord there will be no need for any additional course since this highest knowledge includes all other. (5) The new covenant is completely effective, for iniquity is forgiven as though it had never been committed and sin is so thoroughly blotted out that it is divinely forgotten.

3. **Redemption** comes by grace. Here are the great names of the two dispensations and the contribution which they made for the saving of mankind. (1) The contribution given through Moses was the law which forbids wrongdoing, sets up a perfect ideal and demands absolute compliance. It is the great minister of restraint, but terrifying in its conviction and condemnation of sin. The thunders of Sinai come reverberating down the ages. The law of Moses has been influential in the jurisprudence of the great nations of the world. But law alone can never save. (2) The contribution that came through Christ being found in him and brought by him was two-fold. In the first place, he brought and gives that grace which pardons the sinner, justifies the penitent law breaker, adopts the redeemed person into the divine family and sanctifies him through the process of the years. In the next place, he brought truth which is the thought of God as directed especially to the salvation of men. It is therefore, the truth as it is in Jesus and no other truth is so needed by men, for it means salvation to a good life here and hereafter.

THE CHARACTER OF GOD

Most all the false systems of religion, like Roman Catholicism and the majority of Protestantism, grow out of a false conception of the character of God. Every creed or cult which holds to the performance of obedience to any system of laws or rituals as essential—either in whole or in part—to the ultimate salvation of a human soul are misjudging the moral character of God, making of Him a God of compromise. The very fact that they are depending upon appeasing the wrath of God by their own efforts of merit shows conclusively that they believe that God can be bought. They misjudge the holiness of God. It is a biblical fact that God will not—and in the very nature of His character—can not acquit the wicked. (Nahum 1:3.) "The wages of sin is death." (Rom. 6:23.) Every sin must be punished either in the person of the victim or in a substitute. There is no middle ground or compromise in God's dealings with men. Men are justified wholly by the grace of God, through faith alone, in the merits, the vicarious sufferings, the substitutional sacrifice, the atoning blood of our Lord Jesus Christ; or else they are justified because of their own sinlessness and purity. Grace and works will no more mix in the

salvation of a soul than will oil and water. It must be wholly of grace through faith alone without any effort or merit on our part; or else it must be by works alone without any merit on God's part. If by grace, then is it no more of works; otherwise grace is no more grace. "But if it be of works, then it is no more grace: otherwise work is no more work." (Rom. 11:6.) Now, why is that so? It is because of the character of God. While it is true that God loves sinners and is slow to wrath and plenteous in mercy, it is also true that He is holy and just and can not break His word to forgive sins. So the only hope for a mortal man—since "all have sinned and come short of the glory of God"—is that of grace. And if God is willing to set forth His only begotten Son to be a propitiation for our sins, and if He was satisfied when Jesus satisfied the demands of divine law on the cross: and if He is now just and the justifier of him that believeth in Jesus, then why should we not be willing and satisfied?

Another thing that so many people overlook, and that is He is also just in holding in condemnation all those who believe not these things that are written concerning His Son. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (Jno. 3:36.) What a horrible thing it will be for the multitudes to face the judgment, and receive their sentence of doom because they would not believe God. Oh! the spotlessness of the character of God. How inexpressible in the gloriousness of His holiness. His word is truth. He can not be bribed; but He will forgive, only by virtue of the blood of Jesus.

—J. E. Heath, Winona, Miss.

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Mrs. P. I. Lipsey

My dear Children:

One of the things I did while we were in Memphis last week was to go to a B. B. I. banquet, a nice supper given for those who are interested in the Baptist Bible Institute. Of course, I'm interested in it, especially, on account of our B. B. I. girl. She was not there, but Dr. Hamilton, the President, was there, and many others who love the school. Did you know that this great meeting I went to, the Southern Baptist Convention, is going to meet next year in New Orleans, where the Baptist Bible Institute, and Miss Gladys, are? Many of us will be able to go to the meeting, and to visit the school, and perhaps, our dear girl. Now, to make it doubly sure that we will see her there, I want us to begin to work hard on our \$160 scholarship for her. We want to pay \$80 of it in September and to do this, we must get together all the little moneys that come our way. School is out now, and perhaps you can get some little jobs, working in the garden, cutting the grass, taking care of the baby the whole afternoon. I'm looking for the Sunbeams and Bro. Williams, and all the dear older people who have written to us, to help us, but we must each one of us do our parts, for she belongs to us!

Next week, you'll hear who won in the contest: I don't know yet.

Much love from,

—Mrs. Lipsey.

Bible Study: Genesis 40

Joseph was taken into Egypt, the country southwest of his home, by the Midianites who had bought him from his cruel brothers. When he was sold to Potiphar, one of the officers of the King; his cheerfulness and industry made Potiphar like him, and he soon became manager of the house, with everything under his control. But Potiphar's wife was a wicked woman, and she accused the young slave of a sin that he had never thought of doing, and had him put in prison. But just as Potiphar had found Joseph, so did the jailor, and it was not long before he put in his charge all the prisoners. Among these were two officers of the King, his chief butler, who took care of his wines and other drinks, and his chief baker who attended to preparing nice things for the King's taste. One night, both these men had dreams that troubled them, because they did not know what they meant. So they asked Joseph about them, and he said that God would help him to tell them the meaning. I wonder if he thought of the time when he had had dreams in his father's house of being a great man? If he did, he did not speak of it, but put his faith anew in God. When the butler told him the dream of the vine with three branches, that budded and bloomed and was covered with ripening and ripened grapes, ready to be pressed into the King's cup for his use, Joseph knew thro' the wisdom that God gave him that this meant that in three days the King would take him back into his service. And Joseph asked the butler to tell the King about him, and to get him set free, because he had not done anything wrong. Don't you suppose that when the baker heard this happy meaning of the butler's dream, he was anxious to tell his, hoping that it would mean the same? He told Joseph of the three baskets of white bread that in his dream he had on his head; the top one was full of the nicest kind of baked foods for the King, and the birds came and ate of them. We may be sure that Joseph's kind heart was full of sadness when he

had to tell him that the dream meant that in three days the King would take him out and put him to death. Both these dreams came true just as Joseph had said. It is a strange thing that the butler when he was put into his old place, and waited on the King, did not think of the poor prisoner he left behind, but he forgot all about him. When people do kind things for us, or when they are in trouble, we must do all we can for them, and try to help them out of their troubles.

B. B. I. Girl

Brought forward	\$20.27
Max Brumfield	.15
Mr. & Mrs. Dent Benson	2.00
Vivian Goggins	.05
Hortense Thompson	.05
Eugenia Rush	.10
Mildred Carter	.25
W. H. Sullivan	.10
Ivy Lou Storie	1.00
Ruby McCraw	.10
Mrs. M. F. Phillips	1.00
Nancy Skelton	.10

TOTAL \$25.17

Orphanage

Brought forward	\$.32
John H. George	.25
Mildred E. Mitchell	.10
Grace Naron	.10
Eloise & Cloris Carroll	.25
Marie Allday	.10
Johnnie, Joyce, Zelma & Sarah Katherine Vanosdol	1.00
LeGrande Tilghman & Auntie	1.00
Beatrice Wilkins	.25

TOTAL \$3.37

Hattiesburg, Miss., Mon. May 6, 1929.
Dear Mrs. Lipsey:

It has been a while since I have written you, so I thought I would. I have about 50 chicks. I am sending 10c for the B. B. I. girl. I have one brother and three sisters. I must close for this time.

—Eugenia Rush.

You are the third girl on our page this week who has a large number of chickens. Let me see: ask me to dinner in about 6 weeks, won't you? Thank you, and write again.

Slate Springs, Miss. May 11, 1929.
Dear Mrs. Lipsey:

Please let me join your Circle. I am a little girl 11 years old. I will be in the seventh grade next session of school. My teacher last term was Mr. Chester Shomake, and he will be my teacher next session. I like him fine. I go to Sabbath School every Sunday. My S. S. teacher is Mrs. Ruth Dorroh. I love her. I have a new Bible, and am going to read it through. One of my grandmothers died the 27th of Dec. The other one is staying with us some now. She is 94 years old. Many good wishes to all. I'm sending 10c for the B. B. I. girl.

Your new member,

—Nancy Skelton.

That's a good resolve you are making, Nancy. Read your Bible some every day. Am obliged for the money.

Slate Springs, Miss. May 6, 1929.
Dear Mrs. Lipsey:

I am writing you for the first time. Mother and Daddy take The Baptist Record, and I surely do enjoy "The Children's Circle". I am 8 years old, and have blonde hair and blue eyes. I have been taking Music and I surely do enjoy it very much. Mrs. J. A. Spencer was my music teacher. Miss Nora Burns was my school teacher this year. Surely did love them both. I go to S. S. and Junior B. Y. P. U. most every

Sunday. I think I shall visit one of my aunts this Summer about watermelon time. My brother's name is Clovis, and we are sending 25c for the Orphans Home. Please print this, for I want to surprise my Daddy.

Your little friend,

—Eloise Carroll.

I believe those who make the music enjoy it more than anyone else, generally, Eloise. I saw ripe watermelon in stores in Memphis last week. Thank you for remembering the orphans.

Embry, Miss., May 6, 1929.

Dear Mrs. Lipsey:

Here I come again to write to you. It hasn't been but a short time since I wrote. My school will be out next Friday and I have three parts in the play. You know I will be glad when Friday night comes. I have 5 brothers and 2 sisters. I am the baby girl. I have 2 of the cutest little brothers. James is 5 years old and George Alton is 3. I am sending 10 c for the orphans. Love to all,

Your little friend,

—Marie Allday.

You were important in the play, Marie. I hope it was a great success. Thank you for the money.

Montrose, Miss. May 9, 1929.

Dear Mrs. Lipsey:

I am a little girl 8 years old. I am in the third grade. I go to S. S. every Sunday, and like to go very much. My sister has been writing to the Circle, so I decided to write and tell you how much I enjoy reading the Children's page. Well, as this is my first time to write, will close, hoping to see this in print. With best wishes to you and the children. We are enclosing \$1.00 for the children.

Your little new friend,

—Joyce.

I'd be glad to have four little sisters from many families, Joyce, to send me \$1.00. Thank you so much, and you and Johnnie mustn't stay away so long next time.

Montrose, Miss. May 9, 1929.

Dear Mrs. Lipsey:

Here I come again begging a little space in The Children's Circle. I wrote two letters and was pleased to see them both in print. I am going to tell you about my pets. I have two little calves, three little kittens, one little red pig and about 75 little biddies. I love them all. Mrs. Lipsey, you asked me my little sisters' names. I told you in my first letter. You must have forgotten them. The one next to me is named Joyce, the next one Zelma and the baby's Sarah Katherine. Joyce is writing you too. We are sending you \$1.00, 25c each for us and our two little sisters. With love and best wishes to you and the Children,

Your friend,

—Johnnie Vanosdol.

Well, I haven't forgotten anything else, Johnnie. I remember that you told me you were named for your father, who had gone to war. How about that? I am so much obliged to you and Joyce and Zelma and Sarah Katherine for this good contribution.

Bayhalla, Miss. May 3, 1929.

Dear Mrs. Lipsey:

I will write you again as my Auntie and I want to send \$1.00 for the orphans for a Mothers' Day present. We have no S. S. close to us, so I don't get to go to S. S., but read your Bible Study and The Children's Circle every week. Grandma and Auntie take the Record. I have four little kitties for my pets. My school is out now. I am ready for the fifth grade. Am 10 years old.

—LeGrande Tilghman.

I'm glad you are reading our Bible Study, LeGrande, and also to receive the whole dollar for our orphans. Thank your Auntie, too, with my love.

Collins, Miss. May 10, 1929.

Dear Mrs. Lipsey:

Won't you let a little girl 7 years old join your happy Circle? I have been reading the letters that other children write, and I want to write and join your Circle. I am going to send 5c for the B. B. I. girl. Our school is out. I will be in the third grade next year.

Your little friend,

—Ruby McGraw.

I'm glad you were promoted, Ruby. But don't you feel a little homesick for school? Thank you for the nickle.

Enterprise, Miss.

Dear Mrs. Lipsey:

I am going to take a little bit of my time writing to you. How is every one up there? I hope they are all well. I want to join your happy band of children. (Excuse my writing, please.) Next time I write I will try to send some money for the B. B. I. girl. (Please print my letter.)

Your friend,

(Miss) Louise Kamper.

Well, how are you, (Miss) Louise? You must write again, and be sure to remember what you said you would do, because I hope that is going to be the regular style.

Clevedand, Miss. May 6, 1929.

Dear Mrs. Lipsey:

May I join your happy Circle of boys and girls, for I do love little children my age and size. And also, Mrs. Lipsey, I love you, for I think surely you are a sweet lady to let us little folks all have a page of our own in The Baptist Record. I do so much enjoy reading the letters, or rather Mother or sister read them to me. I am 7 years old. Have one sister and four brothers. Have twin brothers ten years old. "Gee", they are some mischievous. I am sending the orphans 10c. I bet you don't know how I got this money, Mrs. Lipsey. I had a right sick spell a few weeks ago, and had to take some real old bad medicine. Mother and Daddy gave me a nickle every time I had to take a dose to take it good, so they said I took it real good. I want to surprise Grandmother in the Hills (Hi! Grandma). Love to all.

—Grace Naron.

That's a good way to sweeten bad medicine, isn't it, Grace? But don't be getting sick again in order to make more money. We are glad to have you with us, and think you a good writer for 7 years old. Thank you for the money.

Duck Hill, Miss. May 4, 1929.

Dear Mrs. Lipsey:

I am a little girl 9 years of age. I am in the 4th grade. I live in Duck Hill, Miss. I am sending 25c for the orphans. This is my first time in writing to you. I go to the Baptist S. S. I would have written sooner, but was so busy in school. Will write more each day. Please let my Mother see my letter in the paper. With love,

—Beatrice Wilkins.

You must give my love to your Father and Mother and Aunt Bell, Beatrice. We are glad to hear from you, and you must write again. Thank you for the money.

Math. Instructor. "What do we mean when we say the whole is greater than any of its parts?"

Stude. "A restaurant doughnut."

—Ex.

Baptist Student Union

"A life with Christ is a life in the light"

Elmer C. Prichard, Pres., Miss. Col. Martha Story, Sec. Woman's Col.
Bertha McKay, V. Pres., M.S.C.W. Wilson P. Gill, Treas., A & M
Joseph Flowers, Miss. Coll., Editor

Address all communications to Box 221, Clinton, Miss.

Ridgecrest is not a vision but a reality. See for yourself. Save that extra quarter that you were going to spend at the show, for it will take you twenty-five miles on your way to Ridgecrest. Transportation is now being offered at the rate of one cent per mile per person. Write Johnnie Lou Williamson, Station B, Hattiesburg, Miss. for reservation.

The B. S. U. of Woman's College is more than overjoyed over the wonderful "line up" in B. S. U. Council for next year. Each officer has been assigned. Each of these girls is wide awake to B. S. U. possibilities and is waiting with enthusiasm for the time that she might step whole heartedly into this great work. "We, B. S. U. members are proud of you lovely consecrated girls and extend to you our hearty cooperation to put this work over in still a bigger and better way than ever before!!!"

As for Martha Story, our President, it can be said that she is one of the most capable and promising girls on our campus. She is already planning for her work next year and says that the results will depend on two things—"Our motive to serve and Magnify Christ, and our working together to accomplish results for Him".

Jeanette Lawrence, 1st vice president says that "Still waters run deep!!! Planning for a First Magnitude B. S. U. next year".

Dot Greenlaw, 2nd vice-president plans to make the social activities go "over the top".

Maggie Mae Leggett, B. S. U. Secretary, hopes to see B. S. U. backfire so fast next year that others will have to feel it and see it too.

Fay Langston, Publicity chairman, expects to bring B. S. U. before all Students in a way so they will understand it.

Barbara Burris, Reporter, plans to analyze her position and be sure she does not shirk any responsibility.

This group with its present ideals and future possibilities is evidence enough that next year B. S. U. will be the greatest yet.

Choctaws in Final Pow Wow

The schedule of the Mississippi College Religious activities climaxed in the final "Council Circle last Sunday evening. The B. S. U. Council of Mississippi College and the Y. W. A. group of Hillman presented a resume of the current session's work at the evening preaching hour. A Review of the religious activities of the Mississippi College Campus included reports from the Y. M. C. A., B. Y. P. U.'s, Noonday prayer meeting service, Ministerial Association, and the Sunday School Department. The theme of the reports presented was a tense optimism. This same

enthusiasm permeated the pre-views given by the officers-elect. Misses Coleman, Blackburne, and Wall of Hillman represented the "Stute" activities.

One of the triumphs of the Council program was the magnificent musical program woven into the evening's service. Another attractive feature of the impressive hour was the "degree service" conducted by the retiring president, Chester Swor. Upon eleven representatives of the two colleges and the local church was conferred the degree of A. D. (absolutely dependable).

In the closing minutes Mr. Swor and Miss Coleman passed the lighted torch of leadership to the newly elected leaders of the Mississippi and Hillman College campuses with a stirring challenge to unprecedented triumphs for the new session. Moved by the impressive vigor of the new challenge the large congregation sang "Into My Heart" with profound feeling, as a benediction.

The program was as follows:

Opening Chorus.....B. Y. P. U. choir
Devotional.....Reed Polk
Special Selections.....Choir
Introductions:

Messrs. Harper, Hamilton, Prichard participating—

A Preview: Messrs. Bobo and Ingram, and Miss Blackburne.

Conferring of Degrees.

Passing of the Torch.

Benediction: "Into My Heart".

The new B. S. U. Council:

President.....Joseph Flowers
Secretary.....Gerald Purvis
Reporter.....Marion Perry
B. Y. P. U.....W. P. Bobo
Y. M. C. A.....Clyde Ingram
Ministerial Association.....

.....Clyde Murphy

Noonday Prayer Service.....

.....Carol Hamilton

M. S. C. W., B. S. U. Officers

Celebrate With Banquet

The annual of the old and new councils of the B. S. U. of M. S. C. W. was held last Thursday at the country club. This year the banquet had as its decorative theme a rose garden and this motif was carried in place cards and favors of the evening.

COME TO BLUE RIDGE This Summer

Workers with boys and girls will welcome new courses this summer. 1. Camp craft. All details of organizing and running camps. 2. Methods in Boys' Work. 3. Physical Education. Six sections covering play leadership, folk dancing, indoor games, etc.

Ask for booklet A.
Every church would be helped by sending two or three young men or young women. Register early.
Blue Ridge is the vacation place supreme for whole family.

Blue Ridge Association
Y. M. C. A. Graduate School
Nashville, Tenn.

The main feature of the banquet was an address by Dr. Joseph Boone of Tuscaloosa, Alabama, who talked on "The fullness of the Stature of Woman".

Miss Cecil Hamilton made a beautiful and inspiring talk in behalf of the old council to the new in which she told them the rose petals representing the virtue she desired the new council to have next year. She was answered by Miss Imogen Harrel, representative of the new council.

Zana Wilson, social chairman, had charge of the plans for the banquet.

—Frances Bennett.

Mississippi College Ministerial Association Elects 1929-30

Corps of Officers

The Mississippi College Ministerial Association is just closing out a very successful year's work, which doubtless, would not be so were it not for the ability, loyalty, and sincerity of President Leroy Green. Although this is Mr. Green's last year to be with us the fine spirit which his leadership engendered will long be felt. He has a deep appreciation of the splendid co-operation, which he received both on the part of the officers and of the members of the Association, and is looking forward to this next year's success as being even more paramount.

The task of the Ministerial Association is one that is never finished. There are no sighs because there are no more worlds to conquer. The task is the most magnanimous ever given to mankind. Such a task requires not only a leader of ability but one whom his colleagues honor because of his integrity, love because of his meekness, and reverence because of his consecration. Such a man is to be found in Mr. Slater Murphy who is to head the Association for the coming year. May the Spirit of God be his guide as he shall lead the servants of the Lord.

The newly elected officers are as follows:

President.....Slater Murphy
Vice-President.....Henry Byrd
Extension Director.....Reed Polk
Sec. and Treas.....James Sullivan
Chorister.....W. L. Holcomb
Reporter.....Carrol Hamilton

Mr. Murphy is well pleased with his corps of officers. One of his chief aims for the ensuing year is to enlist more of the lay students in the service of the Master—A noble aspiration.

—Carrol Hamilton

REVIVAL AT WAUSAU BAPTIST CHURCH, Laurel, Miss.

On the first day of May, Evangelist D. Wade Smith, and Atley J. Cooper came to us at Wausau Baptist Church for a ten day meeting. They came with a heart full of love for Christ, and for lost people. From the very first service they preached and sang the Gospel with great power. Bro. Smith denounced sin from every angle and held up Christ as the only remedy for sin, while Bro. Cooper sang and worked for Christ in the same spirit. I have never seen men do as much personal

work, and soul winning as did these men. Very few men can preach, sing, visit, and do as much personal work as these men can do. We visited every home in this section of the city, winning many to Christ. We visited the Hospitals, mills, and the Fibre Plant, where hundreds of men are employed. We had services each day at the mill during the noon hour for the men. Hundreds of men came to the services, and at the last service they showed their appreciation by inviting Bros. Cooper and Smith to come back in the near future for a meeting with the tent. Tho many of these men are not members of any church, they feel the need of such men as these in their midst, and are very much interested in their return.

A large delegation from the First Baptist Church opened the first service by singing some good old hymns and with prayer by the pastor, Dr. L. G. Gates. Special music was rendered at different times by delegations from the other Baptist Churches of the city, for which we are very grateful. We can not thank the brethren enough for their assistance and prayers.

The church was greatly revived, many consecrations were made, several surrendered for special service anywhere the Lord calls them, and the church went to full time by unanimous vote of the church. The Lord added 29 members to the church.

The church invited Bros. Cooper and Smith for a two week's tent meeting in the early fall. We are praying that the Lord shall continue to use these men and send them back to us in the near future. While we are endeavoring to go forward with the great work here in this great section of the city, we need your sympathy, and your prayers. We are counting on you, don't forget us.

—S. E. Sumrall, Pastor.

Stout Man: "I would like to see sort of a suit that would fit me."
Clerk: "Yes, so would I."

Recently there was a distinct earthquake shock which disturbed a small Western city and rocked the municipal building so that the councilmen, then in session, left without the usual ceremonies. The clerk, a man of rules and regulations, was hard put to give his minutes the proper official tone. Finally he evolved this masterpiece: "On motion of the city hall, the council adjourned."—American Boy.

An Alabama Negro, who prided himself on being able to play any tune on the banjo after he had heard it once, perched himself on the side of a hill one Sunday morning and began to pick strings in workman-like manner.

It chanced that the minister came along. Going up to Moses, he demanded harshly: "Moses, do you know the Ten Commandments?"

Moses scratched his chin for a moment, and said, "Parson, jest you whistle the first three or four bars, and I'll have a try at it."

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi



Mrs. H. P. McCormick
Missionary to Africa
One of our District B. Y. P. U.
Convention Speakers

A New B. Y. P. U. For State Teachers College

At the General B. Y. P. U. Assembly at State Teachers College Sunday night April 28, the Service B. Y. P. U., a brand new organization, was welcomed into the fold. Starting with an enrollment of thirteen and an enthusiasm that can't be beat, there is every reason to believe that this new Union will be heard from. C. L. Clay, Collinsville, was elected president; Amye Lee Ethridge, Collinsville, vice president; Laura Robertson, Wiggins, secretary; Ophie Rutledge, Pontotoc, Bible Readers Leader; F. E. Davis, Hamilton, corresponding secretary; Azilee Fowler, Belden, treasurer; Maude Moseley, group captain; and Mrs. C. L. Clay, pianist. Another group captain will be chosen at the next meeting.

Mr. Victor Reed, Weir, Miss., until recently president of the Pennebaker Union, has been chosen as B. Y. P. U. Director for 1929-30, succeeding Mr. W. D. Brewer who graduates in May.

District B. Y. P. U. Convention Awards

We will have an award either loving cup or banner in each district and it will be given on the following basis.

- 1st. The largest percent of its members present at the convention.
- 2nd. The largest number of miles, based on its possibilities.
- 3rd. The best record of "Loyalty" number present at roll call each time.

These points simply mean that the union that has the most of its members present and they are at all sessions of the convention will

receive the award as that is the way it will figure, so bring along your members 100%.

In District two, two extra awards will be given, the Weaver award and the Chastain awards. These will be loving cups and one is to be given to the union having the best record since last July 1st on attendance at B. Y. P. U., Bible readings and Preaching attendance. The other will be given to the union having enlisted the largest percent of its possibilities. Let all unions in district Two take notice and bring their reports to the convention at Greenville. Read last weeks Record for time place of the meetings.

Pearl River Associational B. Y. P. U. Has Interesting Conference

Miss Virginia Loftin, president of the Pearl River Associational B. Y. P. U. reports a splendid conference on Sunday April 21st with Miss Cecelia Durscherl leading. The conference was well attended and the interest was good and the day proved a day of helpfulness to all who had the privilege of attending the conference. The Associational B. Y. P. U. has reached the A-1 standard except for one point and that, the number of A-1 unions in the association required. This point will be brought up the leaders think and with the cooperation of the unions we will soon be able to report them A-1. Glad to have this good report from Pearl River.

Associational Vice President Busy

The Copiah county Associational B. Y. P. U. made a forward step recently in the completion of its organization. The vice presidents for the several districts were elected and group meetings planned for each. One vice president in writing to the state office reports that she has already taught the B. Y. P. U. Manual to one senior union and expects to push the associational work as much as possible. The vice president of a group has a wonderful opportunity to render a real service to the churches in their group and we are glad to see these officers accepting their work seriously.

A Question

Here comes a question, Should the chorister be a member of a group, yes every member of the B. Y. P. U. except the president should be on a group and should render his part just as any other member. The fact is, every member of the B. Y. P. U. should either be an officer or member of some committee. Every member should be given some special service other than serving on the program occasionally.

A Camp For Boys

Southern Baptists are not behind in their zeal and efforts to look after in the right way the young

Mississippi Woman's College

A Standard College for Young Women. A Full Member of the Association of Colleges and Secondary Schools of the South, which is the Official Accrediting Agency of the Southern States.

Member of the Mississippi Association of Colleges; Southern Association of Colleges for Women; Association of American Colleges; American Council of Education.

We are now ready to accept reservation fees of \$12.50 each for rooms in Love Cottage, Dockery Hall, Johnson Hall and Ross Hall. The rooms in Love Cottage and Dockery Hall are run on the self-help plan, and, therefore, lower in price. Rooms will be assigned in order of application.

Every advantage needed for the development of Christian womanhood. Here your daughter will be grounded in the fundamentals of the Christian religion. Student body large enough to have the enthusiasm of numbers, not large enough to prevent giving personal attention to each student.

The very highest advantages in Piano, Violin, Pipe Organ, Speech Arts, Art, and Home Economics. Elwood S. Roeder, Director of Music and head of the Piano Department, Barbara Stoudt-Roeder, head of the Voice Department, are well known in musical circles in the United States. They have been with the Woman's College eight years. One of the two State Music Normals carried on in the summer is located at the Woman's College.

The earlier the reservation for a room, the more satisfactory will be the location of your daughter.

For new bulletin and view book address

J. L. JOHNSON,
Hattiesburg, Miss.

people of our constituency. The newest effort in that direction is the attractive camp for southern Baptist Boys to be held at Ridgecrest, N. C., July 11-23. The Baptist Sunday School Board is fostering this camp and out of the thousands of boys that go away for the summer we are expecting several hundred to be in this camp at Ridgecrest. An attractive program will be given and the slogan will be "clean living and training for service". A splendid program of out door recreation will be a part of the program, and along with this Mission study classes Sunday School, B. Y. P. U. and Scouting will be taught by competent teachers. Dr. Ayers will be the camp doctor who will also have a half hour each day with the boys for mission study. Boys eleven to nineteen will be admitted. Rates for incidentals will of course be extra. Railroad rates will be one fare plus fifty cents for the round trip if tickets are bought on either July 8th or 9th. If you are interested, write to Mr. Frank E. Burkhalter, 161 8th Avenue, North, Nashville, Tenn. and he will send you descriptive literature.

How Do You Count Associate Members?

The question has been asked, "How do you count associate members?" First we will explain for the benefit of those who do not know that an associate member is a B. Y. P. U. member who does not belong to a Baptist church. There are two points in the standard of excellence that does not take into consideration the associate members, however in making up the weekly record of the B. Y. P. U. to be reported at the weekly assembly the record of every member is counted and every member should be encouraged to be a 100% member every day. In making up the averages you will divide the number that represents the work done, by the number enrolled in the B. Y. P. U.

Judge. "Speeding, eh? I believe you've been up before me a number of times before for this same offense, haven't you?"

Prisoner. "Never, your Honor. 'I've tried to pass you on the road once or twice, but my old bus will only do fifty-five.'"—Ex.

HEALING HUMANITY'S HURT

A True Hospital Story

I've told of two other cases of carcinoma, or cancer, which have been greatly relieved in this hospital—one a man with a family and the other a girl. This week it is a man 23 years old, of whom I write. The cancer was under his right arm. Five treatments were given him, after he had been given up by another hospital. He responded well to the treatments, is up, and about his daily work, ploughing his field regularly, with no ill effects. He was sent home last February and told to return in six months for examination. Thus another life has been lengthened and human suffering relieved.

Each of the five treatments cost us about \$75, but the young man was poor and paid not a cent. His service was a Christian ministry of Southern Baptists. I am sure every one who helps us with our charity work is glad to have part in such a fine Christian ministry.

A DOLLAR WILL HELP!

SOUTHERN BAPTIST HOSPITAL

New Orleans, Louisiana

Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Co.
Hickory, N. C.

TUBERCULOSIS

needs prompt, adequate and skilled treatment. For information write

SOUTHERN BAPTIST SANATORIUM

EL PASO, TEXAS

BAPTIST STUDENTS TO GATHER IN SOUTHWIDE RETREAT

By Frank H. Leavell, Student Secretary
Southern Baptist Convention,
Nashville, Tennessee

For the fourth year Baptist students will gather this summer in their annual STUDENT RETREAT at Ridgecrest, North Carolina, seventeen miles east of Asheville. The attendance has exactly doubled each successive year at this meeting. The goal this year is four hundred. The slogan is "Meet the FOUR HUNDRED at Ridgecrest in the Land of the Sky". Delegations are expected from Maryland to New Mexico—from Missouri to Florida. The dates are June 28th to July 5th,—eight great days.

The Program

Intensive classes and discussion groups under leaders who are real specialists will cover the following subjects, vital to student life on the campus:—Methods in Baptist Student Union activity, Up-to-date Missions, Vocational Guidance, Christian Student Problems, Poster Making and Recreation. Some of the South's greatest inspirational speakers will support the program. Some of them are Dr. Lincoln Hulley, President of Stetson University, DeLand, Florida, one of the outstanding platform men of the nation; Dr. Henry Alford Porter, of Charlottesville, Virginia, one of the most popular of all speakers for students; Dr. John L. Hill, of Nashville, Tennessee, who knows students and their life as do few men of America; Mr. William Hall Preston and Miss Ethel McConnell, student Secretaries of Southwide acquaintance and popularity. Others to be announced later. A special feature will be "Officers Training Hour" for Officers of the B. S. U. and exclusive conferences for Student Secretaries and prospective Secretaries. A specialist will have direction of outing, bathing, boating, hiking, camp-fire conferences, fishing, golf and games of various kinds.

How They Will Come

For those who are so sedate as to ride on trains a special rate has been offered. Leaving home on the 24th and 25th of June a round trip of one fare plus \$2.00 is possible. Regular tourist summer rates at all dates. A Ford Caravan will come from some states. A truck will bring a dozen from Texas. The two unique fellows who "hitch-hiked" for fifteen hundred miles, from Abilene, Texas, last year have served notice that they will hike the same way this year. A "Covered Wagon" (Ford) came from Mississippi last summer. It's still on four wheels. Oklahoma is planning an overland trip in a caravan of cars. A number of "Campus Wreck" cars will be on the highway, sans covers, sans fenders, sans tires and starters if necessary.

Wheat fields of Kansas? Daily papers and porch swings at home? Sleeping late, a ride down Main Street, a slow movie show in a hot house, hanging around the drug store of the home village, working in a store, just hanging around eternally in the heat? Not so! Not for

modern students this summer! Study for Geography! See Asheville! Climb Mt. Mitchell, the highest point in America east of the Rockies! Look down on the world from Old Craggy and have an experience of a life time. Come up, on the heights in the "Land of the Sky", and enjoy Christian Student Fellowship of the rarest kind. Meet fellow students from all sections. Get a new conception of the Christianity of the Campus. Get a broader horizon for the rest of life. Find your highest self. Learn to know God more intimately up high in his own mountains.

Where They Will Meet

Ridgecrest is the Southern Baptist Assembly Grounds, on the Southern Railway and on the main Highway of North Carolina. Pritchell Hall, a modern Summer Resort Hotel, will house and feed you for only \$2.00 per day. A special rate for the Retreat. There will be a registration fee of \$1.00. Total expense \$17.00. There is no place nor necessity for extras or luxuries. Going? Sure! Join the automobile caravan from your state. Where there is a will there is a Ford! Not necessary to write for accommodations. Pack up your bathing suit, your Bible, your hiking clothes, your tooth-brush and come along. Notebooks will be furnished free!

SOUTHERN BAPTIST MISSION, CANTON, CHINA

By Alva J. Brasted,
Major Chaplain U. S. Army

It was my privilege early in March of this year to visit several cities in China, one of which was Canton. I was entertained in the home of Mr. and Mrs. G. W. Greene of the South China Baptist Mission.

Less than two years ago Canton was a center of disturbance caused by the Reds, and there was considerable fighting and the loss of many lives. But today the Red Element does not seem to be much in evidence. Law and order prevail generally in this section of China. The military forces are being well trained and several companies that I saw drilling presented a very cred-

itable appearance. An effort is being made to instill the spirit of loyalty to country rather than loyalty to individual military leaders.

It has not been difficult in China for a military leader to raise an army to fight under him simply by offering rice and clothing. But there is now widespread propaganda in the promotion of nationalism. Of course China as a whole is far from being united. No man knows what the morrow will bring forth.

One reason why I went to Canton was to visit the Southern Baptist Mission there. Being a Baptist, I am especially interested in Baptist Missions. While in Canton I was the grateful recipient of the splendid hospitality of Mr. and Mrs. G. W. Greene and Dr. and Mrs. M. T. Rankin. Dr. Rankin is President of the Seminary. I was pleased to find them all in good health and greatly enjoying their work. No doubt but that most Southern Baptists know that Mr. Greene and Mrs. Rankin are brother and sister, their parents having served with great distinction in this mission.

It was under the direction of Mr. Greene's father twenty-five years ago that the present strategic east side location was selected. Other missions had been and were being established on the west side of the city and Dr. Greene foresaw the need and wisdom of moving the Southern Baptist Mission to the east side. Time has vindicated his good judgment.

Until I saw it, I did not realize that this mission is so old and so great. It was ninety-two years ago that the Reverend J. L. Shuck dared to penetrate this heathen darkness with the light of the Master; and from that year of 1837, this mission has "carried on"; and for the last ten years the average attendance in this great center of Christian training has been 2,000 and above. There are more than 2,000 Chinese studying here today. For almost a century the Gospel of Jesus Christ has been doing its saving work in this great city of some two millions of people.

In addition to the work in Canton, within a radius of a few hundred miles there are several large branch stations. Mr. Greene said that a great need is for more workers to establish more branch stations.

Dr. Rex Ray serves at one of these branch stations, about 200 miles from Canton up the river, if I recall correctly. During the recent trouble he was captured by the Reds but in keeping with his Texas heritage, he made his escape, and I was told that when they had him as a prisoner, he refused to obey his captors. Having seen Dr. Rex Ray in Canton, I would not have been surprised if they had told me that he had put ten thousand of the enemy to flight.

No one can estimate the marvelous good that has been accomplished here since the establishment of the mission. Think of the many thousands of Chinese who have received training here, and have gone away to pass on to thousands and thousands of others something of "The

(Continued on page 15)

IN MEMORIAM

Obituary

In memory of Mr. D. S. Bundy, who died April 29, 1929, at the Methodist Hospital, Hattiesburg, Miss.

He was a member of Indian Springs Baptist Church. He leaves a wife and two children at home and three girls and one boy married. In his going his family and friends are bereft of one whose life and memory will be a benediction and has been an example of Christian love and piety.

We miss you so much since you went away,

'Tis sad to know you have gone to stay.

—A Friend.

MRS. M. A. THOMAS

Mrs. Manerva Brabham Thomas was born November 14, 1853—died March 9, 1929, after a long and useful life. Sister Thomas was indeed a good woman. In childhood she surrendered her life to the Master, united with the Baptist Church, of which she was a faithful and consistent member until the day of her death.

On October 31, 1876, she was married to E. J. Thomas, who preceded her in death two years ago. To this union were born seven children, five of whom survive her and were at her bedside when the end came, C. J. Thomas, Osyka, Mississippi, G. W. Thomas and Mrs. W. E. Robinson, Peoria, Mississippi, Mrs. R. E. Bostic, McComb, Mississippi, and J. M. Thomas, Clarksdale, Mississippi.

This can so truthfully be said of this good woman—she was faithful to every trust committed to her care. In her church, she was always about her Father's business. As long as her health permitted, she was never too busy to attend church or discharge any duty that would be helpful to the Cause. As a wife and companion, she was true and faithful. Her husband, for a number of years before his death, was greatly afflicted, but she was always loving, patient and kind. She was also a real mother to her children—always advising and teaching them for the best. She was one who had no enemies, but was loved and admired by all who knew her.

"Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13. Funeral services were held Sunday afternoon March 10th, conducted by her pastor, Rev. W. I. Allen, assisted by Dr. J. W. Mayfield, Pastor of the First Baptist Church of McComb, after which her body was laid to rest in Robinson Cemetery beneath a mound of beautiful flowers placed there by her loved ones and the large concourse of friends who had come to pay the last tribute of love to one who was faithful and deserving.

MRS. S. E. HAIGLER

In loving memory of my dear Mother, Mrs. Mary Francis Haigler, who passed away on Feb. 6, 1929.



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She was 59 years 9 months and 27 days old.

In early life, she was married to Mr. S. E. Haigler. To this union were born six children, five girls and one boy, all surviving and with their Father are missing a good wife and mother.

There's a vacant place in our home that can never be filled. It's so sad, for we know we will never hear that kind, sweet voice on earth again. Yet, we know our loss is Heaven's gain.

She lived a true, devoted Christian life from the age of 15 years, and united with the Missionary Baptist Church in early womanhood.

Now she is free from her sufferings and with the Lord rests. How sweet must be the rest. "These light afflictions which are but for a moment work out for us a far more exceeding and eternal weight of glory". Heaven is nearer and dearer because she is there.

May the Father's blessings rest on those who are left to mourn her loss, and may the dear ones all meet again in the eternal land, where death cometh not and the meeting is eternal.

To My Mother

I see her sitting there,
A picture of charm and grace;
The white clouds kissed her hair
And Heaven shines from her face.
Stars twinkle in her eyes
And angels light up her smile;
That's why we love her all the while.

Peaceful as the flowers
That around her gently sway,
As she sits for hours,
Quietly from day to day.
There's none more loyal than she.
I love her as no other;
Many things she's done for me.
She is my darling Mother:

A daughter,

—Mrs. W. L. Tisdale.

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(Continued from page 14)
way, the truth and the life."

It happened that I was so fortunate as to visit this mission when Dr. A. J. Vining of Canada was there. He was on his way from India to America, and while waiting for his ship in Hongkong, he visited Canton, which is about 90 miles up the river from Hongkong.

As we were being escorted through the fine buildings of the mission and about the campus, as we saw classes in session, saw the chapel and students gathered for worship, saw the Bible school and the school for the boys and girls, school for the blind, the hospital and home for the aged and later the fine book-store in the heart of the city, Dr. Vining kept saying, "I thank God for what I have seen today, I thank God for what I have seen today. This is worth all the money, all the toil, all the prayers, all the sacrifice ever made for the cause of Foreign Missions." Dr. Vining was right. If you, my dear reader, could see this work, you would agree with this eloquent and wonderfully talented representative of Canadian Baptists.

Here in Canton are eleven Baptist churches, and eight of them are entirely self-supporting.

I was deeply impressed with the fine Christian personality of the native teachers. They are well educated and highly competent, and I was told that if all the American teachers in this mission should be relieved that this work would progress successfully under the able leadership of these Chinese Christians.

We were privileged to enjoy a Chinese luncheon with one Dr. L. K. Cheung, a Chinese banker. This luncheon by the way, with Mr. Greene as host, was a great treat. Chinese chow "is not so bad". Dr. Cheung is a Baptist and very active in the Master's work. It seems that two of the leading banks of Canton are managed by Chinese directors who are Christian men, and every person who buys stock in these banks buys it with the understanding that five per cent. of the profits will be devoted to Christian work.

Mr. Greene said that Dr. Cheung was one of the most liberal givers he had ever known, that he was highly public spirited and interested in every movement for good, that his practically every minute not taken up with business affairs he devotes to benevolent enterprises, civil and religious.

At the close of the luncheon Dr. Cheung had to be excused to meet another appointment. After he had gone, Mr. Greene said that if out of all the Christian laymen he knew in all the world he were to select the man whom he regarded as living nearest his ideals of the Master, he would select Dr. Cheung. Certainly this does not speak badly for the influence that Christian missions is exerting today in China.

Dr. Cheung when asked if he had any message to send Americans replied, "We ask for your sympathy and prayers."

We were entertained at tea at the

home of Dr. and Mrs. Rankin, and here we had the pleasure of meeting many members of the mission faculty, and a rare privilege it was to be in the company of such a talented and consecrated band of men and women.

I deeply regret that I was not able to continue my visit to many of our missions in China, but this sample is enough to convince any sane man that the hope of China and the world is Jesus Christ.

Having lived about four years in the Philippine Islands, this being our second tour of duty here, and knowing missionaries and their work here as I do, having seen this Canton mission, and having had a sister, my only sister, who gave her life to the cause of Foreign Missions in Central China, I know that there are no servants of God under the sun making greater sacrifices and accomplishing more for the advancement of civilization and Christianity than the heroic men and women who in response to the command of Christ are carrying the Gospel to the dark places of the earth. These missionaries are the great builders, and generations to come will rise to call them blessed.

AN ACTUAL ILLUSTRATION OF MEANNESS

The following is an exact conversation that took place between a husband and wife while an every member canvass was taking place in one of our churches. The matter was actually reported to us. In the nature of the case it would not do to give the names of these people or there would be trouble in store for the faithful wife. No comment by



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us on this conversation is necessary. It speaks for itself:

Husband: "Who's that in the front room?"

Wife: "It is a member of the every member canvass team from our church."

He: "What does he want?"

She: "He wants to know whether we will renew our pledge of \$25.00 for another year."

He: "I'd like to know what those church people think? There I have just bought a new car for \$2,500 and paid my down town culb dues of \$200, and here I have a bill of \$150.00 that I owe to my golf club, and that little trip down to Miami cost us nearly \$500.00, and I have a cigar bill that has just come for \$67.50: Say. Suppose we are members of the church, and suppose our children do go there to Sunday, do those people think we are made of money?"

—Watchman-Examiner, N. Y.

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Here's one granddaughter who takes advice from elders

Schoolgirl learns simple health measure

WITH all the talk there is nowadays about the independence of the sub-deb generation, your reporter got a great kick out of hearing a granddaughter describe how her granddaughter was following a good old tried and true method of improving her general health.

"My granddaughter, Margaret," says Mrs. Zell of 6231 Catherine Street, Philadelphia, "read about Nujol, was interested in it, so sent for a sample." It seems she has been taking a tablespoon of Nujol once a day since and expects to continue this treatment. Already she has found an improvement in her general health, her system functioning normally where other remedies had failed.

That's one of the best things about Nujol. It is just as harmless for young girls, or babies even, as it is for adults. For Nujol contains no medicines or drugs. It can't upset



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you because it works so easily and regularly, in a normal fashion.

Nujol was perfected by the Nujol Laboratories, 2 Park Avenue, New York City. It can be bought anywhere for about the price of a ticket to a good movie. Get a bottle of Nujol today and try it, won't you? In sealed packages.

RECOMMENDATIONS AS TO THE FUTURE

The following recommendations were adopted by the convention defining the future work of the Home Mission Board:

1. We recommend the gradual elimination of some of the Mountain Schools, as state and community developments warrant their closing, with the purpose of continuing and strengthening a limited number of the more strategically located institutions, where there is an evident and more permanent need for them in keeping with the previous policy of the Board. We do not believe that the time is at hand, or in sight, when the Baptists of the South can afford to consider a complete abandonment of their Mountain School program. We believe that there exists now, and will exist for a great many years to come, an inescapable necessity for a limited number of these institutions, wisely placed, not only to supply educational facilities for neglected districts, but for the Christian training of a leadership for our Baptist constituency in the mountain sections, particularly in the great Appalachian district. This program of reduction must be handled with the utmost wisdom, because much of this property is under the bond issue and we are under a legal, as well as a moral, obligation to maintain the value of the collateral upon which the bond issue is guaranteed.

2. The Committee of Six, through a special committee, having made a close and critical survey of the El Paso Sanatorium situation, and reported to this Board, your Board, in keeping with the specific action of the Convention last year, recommends that this institution be continued, under a reorganized budget and program, until it is brought to the point of a "going" concern, with the purpose of then either selling or transferring the institution. This situation is complicated by the fact that there is a contract between the Home Mission Board and the Chamber of Commerce of the city of El Paso guaranteeing the operation of said Sanatorium and it is further complicated by the fact that this property is under a bond issue and the value of these assets pledged on this bond issue will be seriously affected and possibly provoke legal injunction, if in any wise discounted by our failing to operate the same.

3. Whereas, there is a very definite demand throughout the South for an effective corps of general evangelists, under denominational direction, we recommend the reorganization of the Department of Evangelism as soon as the present obligations of the Board, and future resources, will allow.

4. We recognize that the missionary needs of the South are multiplying rather than diminishing, with the tremendous industrial development throughout the territory and the intensification of religious problems in the great centers, by virtue of the congestion of population and the influx of aliens. Therefore, we recommend that all of the distinctively missionary work of the Home

Mission Board be continued and enlarged and strengthened, as rapidly as our resources will permit, particularly the work among the Indians, negroes and aliens and the growing work in the industrial centers and great cities and Southern ports.

5. Whereas, the Committee of Six, through a special committee, has made a close and critical survey of our work in Cuba, which committee has reported that, in their judgment, the work in Cuba is being most effectively promoted and is full of promise, therefore, we recommend that the work in Cuba, which is without doubt strictly a mission work, be continued and developed as rapidly as our resources will permit. The committee reported particularly on the new site and the Bottoms Foundation and declared this to be the most significant material movement for the advance of missionary work in Cuba in its history. Therefore, we entered most heartily into the contract with Mrs. Bottoms, subject to the action of the Convention.

6. Whereas, it was deemed wise, in conference with the Executive Committee of the Southern Baptist Convention last September, to unite the offices of secretary and treasurer, and since this arrangement has manifestly worked to the advantage of the Board as to security, economy and efficiency, during the past nine months, therefore, we recommend that these offices be permanently combined.

7. We recommend that a careful study be made of the situation in Panama, with a view to the reorganization of the work there as an independent Baptist mission, at least so far as the native West Indians are concerned. These people have so little in common with the National Baptists of America that it would seem only an independent organization will meet with their co-operation; so we recommend the continuation of our relations with the work in Panama for at least one year, with the forgoing provision.

8. We recommend the discontinuance, as a general policy of this Board, of Co-operative Mission work, done jointly by the Home Mission Board and the State Mission boards, except in strictly mission territory, where the State Board is unable financially to promote such a work effectively.

RIDGECREST

The program for the Ridgecrest assembly has been announced by the Sunday school board and is one of the best to be given in a number of years. Rev. R. F. Staples will still be in charge and those who have seen his efficient work at Ridgecrest rejoice that he has been secured as manager again.

The Y. W. A. camp is first on the program, and 300 girls are expected to attend this. Miss Juliette Mather of Birmingham is in charge. The next feature, which is most popular with the college students is the "Student Retreat" under the leadership of Frank Leavell, formerly of Memphis, a native of Mississippi. Fully 400 are expected and reports from the various states show increasing

enthusiasm among the students for this excellent meeting. July 11-22 will see a boys' camp, a new feature, introduced. Frank Burkhalter of Nashville will be the able leader. A camp doctor, other leaders and directors will be on hand. The remarkably low rates of \$2.00 a day will be in force for all of these sessions. The boys will have advantage of all mountain sports, of games of all sorts and the most beautiful location for a camp, on the shores of little lake. North Carolina week will be observed July 20-28. July 29-August 3, Social Service workers from the hospitals and orphanages will attend a conference. August 5-11 Mrs. W. J. Cox, W. M. U. Southern president, will speak. August 12-18, John Hill of Nashville will be featured. The season ends with Dr. George W. Truett speaking daily from August 19-25.

—Courtesy Mrs. McCall, Jackson.

LOUISVILLE (MISS.) NOTES

J. N. McMillin

Beginning the first Sunday in June, Dr. H. M. King of Calvary Church, Jackson, Miss., will do the preaching in our meeting. Mr. Virgil Posey will lead the singing. Our people are looking forward with much interest to the coming of these good workers. A series of prayer meetings are being held in different sections of the town preparatory to the services.

The Sunday School has had a remarkable growth for the past three months. On a recent Sunday, nearly 400 came through the rain. The superintendent, Mr. J. B. Ezel, is pressing for 700 by the close of June. He will reach it, if it is possible; and it seems entirely possible. A very hopeful feature of the Sunday School work and attendance is that half of those in the school

are grown people. On the Sunday of our largest attendance, when there were present 554, exactly half of them—277—were adults.

It is gratifying to our church that they paid a third of the total contributions of last year plus a ten per cent. increase, by April 30. We hope to keep it up; but if not, then to finish it up by the close of the year. And all of it was done through the regular offerings at the church, without any special collections whatever.

The pastor has promised to help in the following meetings for the summer: New Augusta, July 7; Florence, July 28; Falkner, August 11. He regrets that he has had to decline many invitations from brethren and churches that he would gladly have helped, if it had been practicable.

Jackson, Miss., May 20th, 1929.

TO THE PUBLIC:

On March 21st, the KING'S HOTEL had a Fire. This was confined to the store room in the kitchen; but the building was damaged by the smoke.

The building has been repaired and painted. Two FIRE ESCAPES are provided for the protection of the guests. The safety of the Hotel has been approved by the City Officials.

We have 45 rooms with hot and cold running water and with screened windows. Both shower and tub baths are provided. Our rates are \$1.00 per day and up per room, with even cheaper rates by the week or month.

Your patronage is solicited, and we assure you that you will be pleased with our service.

Very truly yours,

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